Volume XV MAY, 1902 No. 5

Of the Church—By the Church—For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

The Ascension Mark 16, 14-20

MAUSOLEUMS & MONUMENTS ~

As specialists we answer every question for

Church or Cemetery.

Designs submitted for work to be Erected in any part of the United States or Canada.

Correspondence solicited for work desired this Spring. Photographs submitted, upon request, of important Designs recently executed.

Send for Illustrated Hand Books, free by mail.

J & R LAMB

STUDIOS: 23, 25 and 27 Sixth Ave.

OFFICE: 59 Carmine St.

NEW YORK.

R. GEISSLER,
56 West 8th Street, New York.

CHURCH STAINED GLASS, FURNITURE, SILVER WORK, BRASS WORK, MARBLE WORK,

Embroideries, Fabrics.

MEMORIALS FOR THE CHURCH AND CEMETERY.

TRADE MARK.

O. Müller. G. Abel.

Müller & Abel,
(Late of the ROOSEVELT ORGAN WORKS).

Telephone Call, 57 18th ST.

MANUFACTURERS OF

CHURCH, CHAMBER, CONCERT

ORGANS,

362 to 372 Second Avenue

Corner 21st St.,

New York.

Repairing and Tuning

FLEISCHMANN'S
VEGETABLE COMPRESSED **YEAST**
HAS NO EQUAL

C. F. GENNERICH & CO.,

Wholesale Grocers,

Proprietors of the "Enterprise Brand" of Canned Goods.

49 Harrison St., New York.

Luetke

ART METAL WORKS.

Ecclesiastical Art Workers.

Church Furnishing and Decoration.

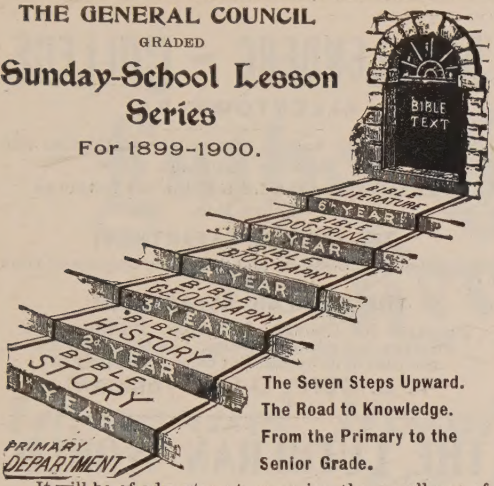
158 WEST 27th STREET, NEW YORK.

THE GENERAL COUNCIL

GRADED

Sunday-School Lesson Series

For 1899-1900.



The Seven Steps Upward.
The Road to Knowledge.
From the Primary to the Senior Grade.

It will be of advantage to examine the excellence of the method and matter, together with lowness of prices of this series, when Sunday School Literature is under consideration.

Subscriptions may begin any time, but quarterly publications are not furnished for a less period than three months, but at same rate as by the year.

Samples and descriptive circulars will cheerfully be sent upon application.

Order should be accompanied by check, postal or express money order, or if in small amounts, unused postage stamps will be accepted in payment.

General Council Publication House,
1522 Arch St., Philadelphia.
CHAS. B. OPP, Manager.

Proceedings, Essays and Debates

AT THE FIRST

General Conference

of Lutherans in America,

HELD IN

Philadelphia, Dec. 27-29, 1898.

This volume consists of 339 pages printed on laid paper, from clear, legible type, with illustrations of the buildings in which the sessions were held It is handsomely bound in cloth, with gilt side and back title, making an acceptable addition to the library of the pastor or layman.

As the edition is limited, orders should be sent at once.

Price $1.50 Net, Postpaid.

When three or more copies are ordered at one time to be sent to one address a special discount of twenty per cent. will be allowed.

Remittances by money order, check or draft should accompany all orders.

Lutheran Publication Society,
1424 Arch St., Philadelphia, Pa.

Lutheran Music for Lutheran Young People's Societies.

Luther League Hymnal

Contains 250 well selected hymns set to bright, singable music, and the Opening and Closing Services for League meetings. The Hymnal has been adopted by State, Local and Individual Leagues and Societies in every part of our country. The hymns and tunes are among the best to be had

Bound Tastefully in Green Cloth.

WORDS AND MUSIC.
60c. a copy., postpaid.
$6 per doz., exp. prepaid.

WORDS ONLY.
20c. a copy, postpaid.
$2 per doz., exp. prepaid.

Special Discounts on lots of 50, 100 or more.

SAMPLE COPIES SENT *ONLY* ON RECEIPT OF PRICE BY

LUTHER LEAGUE REVIEW, P. O. Box 876, New York City.

Irving College for Young Women, Mechanicsburg Pa.

is located in the most beautiful part of the far-famed Cumberland Valley, but fifteen minutes' ride from Harrisburg. Chartered to confer degrees in 1857 by the State Legislature. The most largely patronized College for young women in the Lutheran Church. Faculty large, experienced and able. None but desirable students wanted. Classical, Scientific and Special courses. Full Music Conservatory course. Superior advantages in Art and Oratory. Steam heat; electric licht; hot and cold water, etc. Rooms specially attractive. Send for catalogue. E. E. CAMPBELL, Ph.D. President.

Carthage College,

CARTHAGE, ILLINOIS,

Offers for the coming year, beginning Sept. 6th, 1901

Instruction in Vocal and Instrumental Music, Art, Elocution, Physical Culture, Normal and Commercial Branches, in addition to the Standard Classical and Scientific Courses of leading Colleges and Academies.

Ladies' Dormitory to be opened with entirely new furnishings.

All buildings fitted with modern conveniences.
Healthful, moral and religious influences.
Expenses $125 to $175 per annum.
For new catalogue or information, apply to the president.

FREDERICK L. SIGMUND,
Carthage, Illinois.

HARTWICK SEMINARY, New York,

The Oldest Lutheran School in America.

Send for Catalogue to

REV. J. G. TRAVER, A. M., Principal,

HARTWICK SEMINARY, Otsego Co., N. Y.

Pennsylvania College, Gettysburg, Pa.

Founded in 1832. Large Faculty. Classical, Scientific and Special Courses. Observatory thoroughly equipped. Chemical Hall and Gymnasium containing all the modern appliances. Six buildings. Steam heat Libraries, 22,000 volumes. Expenses low. Location pleasant and healthy. *Preparatory Department*, in separate building, under special care of the Princips and three assistants. For Catalogue address

H. W. McKNIGHT, D.D., President.

Meneely Bell Company,

TROY, N. Y.,
—AND—
177 Broadway,
NEW YORK,

Manufacture
Superior Church
BELLS.

MUHLENBERG - COLLEGE,

ALLENTOWN PA.

Reached by the Lehigh Valley, Jersey Central and Reading Railroads.

This is **THE COLLEGE** for our Lutheran Young Men.

THE COLLEGE DEPARTMENT

Furnishes full Classical and Scientific courses of four years.

THE ACADEMIC DEPARTMENT

Prepares for College, Teaching, Business, &c. Charges, including boarding, less than $200 for the year of 39 weeks. For catalogue apply to

T. L. SEIP, D.D., President.

THE LUTHERAN WORLD,

SPRINGFIELD, OHIO.

Well Edited. Conservative.
Well Printed.
Young People's Department. Real Home Department
A Live Church Paper.

WEEKLY ONLY $1.00 TO NEW SUBSCRIBERS.

Will you attend the

St. Paul-Minneapolis Convention?

If so, be sure that your ticket reads via the

Chicago Milwaukee & St. Paul R'y.,

Which, by reason of its superior service and equipment, has been selected as the

OFFICIAL ROUTE

Between Chicago and St. Paul.

All coupon ticket agents in the United States and Canada sell tickets via the CHICAGO, MILWAUKEE & ST. PAUL R'Y.

For further information call or address,

GEO. J. LINCOLN,
Commercial Agent,
818 Chestnut St.
Philadelphia, Pa.

W S. HOWELL,
General Eastern Agent,
381 Broadway,
New York City.

F A. MILLER,
General Passenger Agent,
Old Colony Bldg.,
Chicago, Ill.

Of the Church—By the Church—For the Church

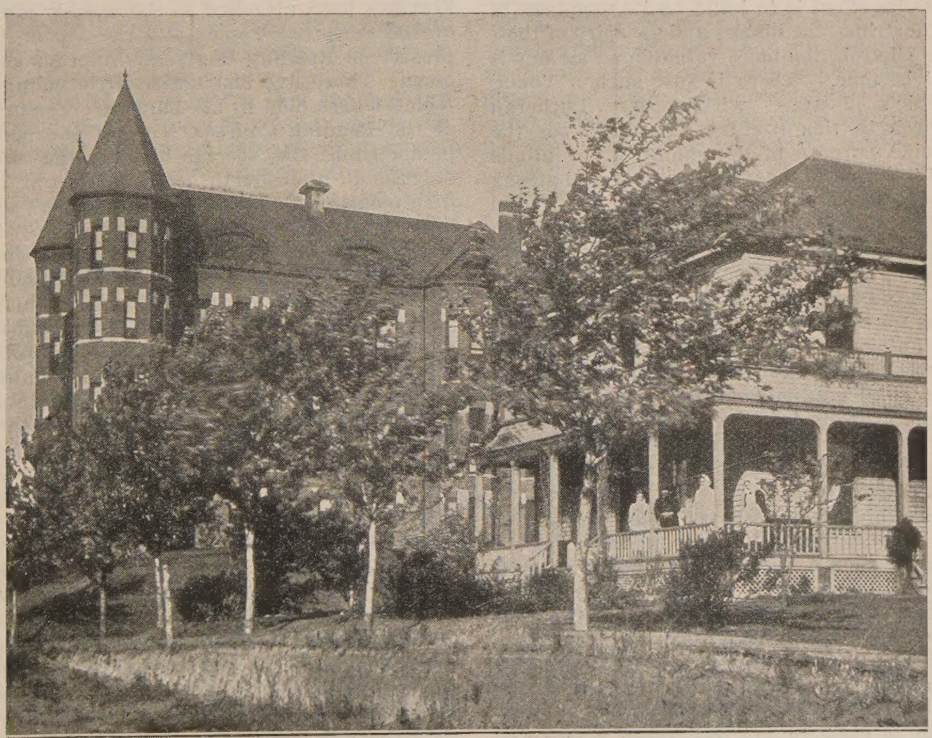
Luther League Review

Immanuel Hospital and Deaconess Home

Omaha, Neb.

By Rev. Luther M. Kuhns

THE Review is again permitted to present to its readers another of our splendid institutions of the West, embracing a hospital, deaconess mother house and orphanage.



Immanuel Hospital is located at Thirty-fourth street and Meredith avenue, Omaha. It stands on a hill commanding a fine view of the city. The hospital was opened december 20, 1890. Only the south wing of the building has been erected. In 1900 328 patients were admitted with the following results: Cures, 223; improved 65; deaths, 14, and unimproved, 15. It is a splendid institution and enjoys the well merited favor of the city.

The campus consists of 3 acres of ground. The cost of the property was $50,000. This only includes the campus and hospital.

Just east of the hospital is the Mother House, the home of the deaconesses. It was built in 1891. Twenty-seven sisters are enrolled. Of this number 13 are resident and 14 are out at service elsewhere, from Texas to Minnesota. There are 15 rooms in the Mother House. The cost of maintaining the hospital and Mother House for 1900, the last figures Sister Anna Flint could furnish, was $11,807. To those of us who know the work of the Immanuel Deaconess Institute this is surprisingly low.

East of the Mother House a parsonage was built in 1900. It cost $2,500. It is the home of the Rev. E. A. Foglestrom, the founder of this work. Too much credit cannot be given him for his heroic efforts for this noble cause.

North of the Mother House stands the orphanage. This was opened during the summer of 1901. It cost $3,000. Seven orphans are already cared for at this home.

Though these institutions are not under synodical authority, nevertheless, by their articles of incorporation they are Lutheran, and under absolutely Lutheran control. Regardless of synodical connection the Lutheran Church of the West feels just pride in these excellent institutions.

The Luther League's Claim

(Made on the floor of the recent General Conference of Lutherans in Philadelphia, by the Literary Secretary of the Luther League of America, Rev. Charles L. Fry.)

IT may surely be taken for granted that we are all agreed on the proposition, if a young people's society be salutary at all, the more its effect is to build up its members in the doctrines, the history and the spirit of their own Church, the more valuable an agency it will become. There is just such a Young People's League within our Lutheran Church in this country, organized for the specific purpose of deepening in the minds and hearts of its members a clear and strong apprehension of our distinctive faith and culture. The Luther League has not been in existence long enough to warrant any reasonable expectation of its making a universal marked impress on the life of the Church as a whole, nor has its aim from the very beginning been anything but to do a quiet, unpretentious, educative work, whose influence shall gradually be felt more and more in the growing intelligence and efficiency of the laymen, who go as delegates to our Synods, and the women who attend our mission conventions.

One thing, however, we dare assert, with no little satisfaction and confidence on the floor of such a General Conference as this: The Luther League has at least made no monumental mistakes, and insofar has splendidly disappointed all the suspicions which prophesied dire results from giving a measure of responsibility and power into the hands of our young people. We owe it to them to publicly say that these young people have given conspicuous and conclusive proof that they well deserve to be trusted. In the management of the affairs of the League they have shown themselves to be of a thoroughly conservative as well as wisely progressive spirit, and this augurs hopefully for the future.

The special importance which from the first has been attached to the weekly study of the Scripture Topics and the use of the prescribed Reading Courses is another good omen. These five instructive little volumes, which I here hold in my hand, are a sample of the Reading Courses. One of the books is doctrinal, the second history, the third devotional, the fourth missionary and the fifth biography. There are four courses outlined thus far. A literature certificate, with corresponding seals, is issued on their completion. What a magnificent thing it would be if through the hosts of our Lutheran young people we could create a demand for a distinctively American Lutheran Literature, precisely adapted to meet our unique and particular needs in this our own land! If our American Lutheran authors would be stimulated by knowing that the very best expositions of which they are capable will be welcomed with enthusiastic appreciation and wide diffusion, especially on the part of all the Leagues in the land!

Nor dare the social function be entirely omitted. How vastly much would it mean for the advancement of the work and the influence of our Church if there were a personal acquaintance and mutual co-operation among the young people of our various congregations. And this can best be effected only through some such organization as the Luther League.

Not a congregation nor school is the worse for a good, faithful, active Junior Luther League.

What the Luther League Can Do

To Increase Church Attendance*

By Rev. Chas. H. Day, Breakabeen, N. Y.

A PRACTICAL presentation of this subject I think is preferable. In fact, I should not know how to attempt any other mode of presenting so practical a subject.

Theory is good, but practice is better. I suppose that we must always have theorists with us. Men in laboratories and studies, who live for and advance only theories. But here is a subject that must tax the mind of the dreamer and theorist to the utmost. For when practical is spoken, the dream is ended and a new day begins.

But while we propose to be practical, let us not be common. This is an age of practical action and energy—of expansive preparation. For this is a word from the battlefield; it suggests a captain and a command. It is a bugle call from headquarters. Almost the last word spoken by our great Commander while He was on the earth, in the parable of the Great Supper, was "Go out into the highways and hedges, and compel them to come in that my house may be filled," it still peals out from the skies, directing all the armies of earth, as it moves heaven's starry host.

It is the right word for this age and for this audience. It should echo from all the pulpits and platforms, until all souls in the various walks of life should be energized by the same spirit, and its rising inflection prolonged until every nerve should be wrought up to the highest state of expectancy. The words "Can do" in the subject signify a possible activity. The possibility of accomplishing something real for Christ and the Church that has not as yet been accomplished. This is or should be the true aim of every member of the Luther League. In the realm of the possible are we commanded to work. The impossible to man is the realm alone where the Infinite operates.

1. Renewed.—"Renewed in the spirit of your mind." "By the renewal of the Holy Ghost." Amid all the spectacular display and unexampled activity of the present day, let us not forget that the true renewal is of the Holy Ghost. It is absolutely essential to successful church work. This was the object had in view when Christ said to His disciples, "Tarry ye in the city of Jerusalem, until ye be clothed with power from on high." This was essential then; it is no less so now. If it were first in order then, it is first in order now.

Galvani of the University of Bologna discovered that by the use of zinc and copper wire in contact he could by them make the legs of a frog perform wonderful convulsive actions as if real life were there. And a great deal of activity in Christian work is nothing more than galvanized activity—the applying of live wires to a dead body. The real activity is the outcome of the expression of God in the soul. Activity is great, but it is not the first thing to strive after. Be renewed first of all, and "lay hold on eternal life." To do this you must be renewed. How can we work for Christ until we are in union with Him? "If a man abide not in me, he is cast forth as a branch and is withered." Except the soul be set on fire of God, a man may multiply inventions and have enthusiasm, but it will only be the convulsions of an inanimate body.

We cannot be ready for work in the Church if we stand like the Levites of the outer court of the Temple. We must enter the Holy of Holies and be filled with the Shekinah.

This world needs what it has always needed—not more men—not more plans—but more men full of the Holy Ghost. Men to uncoil the deadly tentacles of this octopus of slothfulness, and ceasing to be at ease in Zion and being renewed, ready for every good work. Israel's sweet singer said, "Create in me a clean heart, O God, and renew a right spirit within me." "Then will I teach transgressors thy ways." This was the way for David and Paul, and this is the way for us. You will never do substantial work for Christ until you are renewed.

2. After renewal the deepest spiritual interest should be taken by every member in the work of the Church as a whole, and in the preached Word particularly. An interest should be manifested in the subjects as discussed from the pulpit. Tell others what you have heard, and what did you good. It is perfectly right to feel what does one good may also be of help to others.

Talk about your church and pastor, not in a critical and fault finding spirit, but in one of commendation and praise. This encourages the man of God as he labors among you, and will interest others to attend the service. If you are helped by others in this life, you should not wait until they are dead to say so, and then perchance place bouquets of flowers upon their caskets. Flowers wither, but words of kindness never. The world admires the individual who has the courage of his convictions to express them in a calm and dispassionate manner. An

* Delivered before the D. & H. District Luther League, held at Cobleskill, N. Y., October 21, 1901.

eminent divine was once asked by another minister why he had such large congregations regularly attending his services. His reply was: "I stand in the pulpit one day in seven, and to the best of my ability preach the Gospel. I have 500 members who preach it the other six days in the stores, shops and places of business. They invite others to come, and our church is always filled." This is the secret. Not waiting for the minister to do all, but each one doing something as a contribution to the work of the whole church. This is too often neglected, and is what Dr. Joseph Cook was pleased to call the "skipped essential." And I think the skipped essentials are of more importance than those more frequently discussed. We cannot place too much emphasis upon individual work. Our Lord Jesus was profuse in His use of personal pronouns. He spoke to individuals. Some of His most powerful sermons were preached to individuals. The sermon to Nicodemus in the lonely hours of the night is an example. His individual responsibility was so great and His truth so important to reach men and lift them into a higher life that none were so high or so low but that He endeavored to reach them.

Spasmodic efforts will not build up a congregation, nor sensational topics discussed by brainless men. But steady and ceaseless effort on the part of the members and faithful preaching on the part of the minister. Often these are among the skipped essentials. We must have enthusiasm, but it must be of the Pauline kind—controlled by good judgment and backed by a heart full of Christ. At it always and always at it. It is the repeated blows of the little hammer more than the ponderous downfall of the great sledge that shapes the iron and steel.

Great emphasis is placed upon small and weak things in Scripture. The "little children are the greatest in the Kingdom of Heaven." The Holy Nazarene spoke of the sparrow, the rose, the sheep on the mountain side, the vine and fig tree, and when He would make earthly glory pale into insignificance, He calls attention to the lily of the field, and says, "that Solomon in all his glory was not arrayed like one of these." These are all significant of how individual effort, however feeble in itself, can be blessed of God to bring others to the church and fill His house.

3. Every member of the League should attend the services of the church both morning and evening. A true presentation of the Word from the pulpit is, after all, the main power of influence. Before the Church, before any and all societies, was the Word of the living God, that has made it possible for all other agencies to disseminate truth.

As the attendance of all the member is imperative, so this material should be molded into shapely form for the Master's use. Vessels of honor. You are the Pastors' Aid Society to increase church attendance, and ever bear in mind that the social power of individual effort is among the most influential for good. The cordial handgrasp, the kindly word to all, especially to strangers.

Mr. Moody was not an educated man as the world looks at it, nor even the Church. But Moody was a spirit filled man, and one secret of his great success was due to his social qualities. A child could speak to him without fear, and many a poor broken heart has been made glad by his kindly words of cheer and hope. It is said of him that he influenced more souls toward Christ than any man in the nineteenth century. Members of this society can bring to bear that warmth of social and spiritual fervor upon all the congregation that will greatly add to the attendance upon the services of the church.

A full house is more responsive than empty pews. We ministers need the presence of the people and their sympathy to encourage us. Christ was full of sympathy, and so we expect it from those who are Christ-filled. Intellectual icebergs may be good for Arctic seas, but there is no place for them in the Church of Christ. We need the warm sunshine to make the flowers grow, the birds sing and the brooks to laugh. We believe in education. We would emphasize this. But an educated brain without a warm heart beneath it is exotic to the Church of God. Luther possessed splendid intellectual attainments, but back of this and far deeper was a large loving heart through which flowed the mighty tides of the higher life of Christ. We want lives who are the living conductors of the Divine Life to other lives.

It is said that when Von Beethoven lost his hearing his music lost its magic, and became vague and wooden. And critics nearly all agree that when Milton became blind he was no longer the master of a simple and majestic style. He had lost his touch with the world, and his poetry became amorphous and bombastic. Intellectual men want the physical universe, and they must live in constant action and reaction with the physical universe; and it is only as they do so that they become painters, poets and musicians, charming the ages with their genius. As the members of this society live in vital union with Jesus Christ, can they hope to win others to His Church. Losing sight of Him you lose your influence on humanity.

Again the pernicious doctrine that in our

religious lives we are to do what we feel like doing, that we are to be governed by our emotions and our moods and not by imperative duty, again accounts for some of the empty pews at the church services. Do your duty, whether you feel like it or not; make of your religion not a thing co-ordinate with a good many other things, but the thing supreme above all. Our public schools with their absolute and imperative demands upon the time of our scholars; schools which take no notice of any religious service; schools which demand hard, grinding evening study, or the loss of rank and consequent disgrace, are responsible for many of our empty pews at service. The indifference and light esteem shown by many of our members who are parents, set before our young people a low standard of religious duty. It is hard for the young people to maintain a standard of high religious life when it is not maintained by the parents. I mention this that their absence may not be directly charged to them.

4. Determined.—What you can do you should do with all your might. I need hardly pause to emphasize this element of work, so accustomed to use in all departments of success. But in a mere popular movement like ours, mere momentum will be taken for determination. Many men are carried forward by the general movement of an organization, and when the strain of opposition becomes individualized we see such men falling out of the ranks; and the reason is they lacked resolution. They meant well, but they did not mean it long enough nor strong enough. If our purpose is not individual, we are not ready for work; if we have not determination to fight alone, but at all events to fight "Athanasius against the world." The critics tell us that the Luther League is enjoying the success of a fashion. Doubtless this may be true in one respect, but right effort has never failed, and cannot fail that is founded on individual determination. Any movement may grow old and out of style, may degenerate into this or that terrible disaster foreseen by the prophets; but the man who fixes it in his heart to work for Christ and the Church can never be out of style, and wherever two or three such Leaguers are found there will Christ be, and that to bless. If you are determined, if your heart is fixed, then you are ready for all opposition and trial.

5. Yielded.—"Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." This means consecration, and as consecration means everything, you may think that a great many things gone before in this address are superfluous, but I venture to say that the way we have come is the best way; in fact, it is the only way to the goal. For consecration is, in truth, the last thing in being ready to work, and not the first in point of time, although supremely first in point of importance.

Let us glance back at the way we have come to see if our course has been correct. We have declared activity to be an individual matter; that, beginning with the individual he must first assure himself of life by the renewal of the Holy Ghost; then he must strike these thoughts of God and His Church deep down into the soul and establish himself in the truth. But then his life must blossom into activity and ripen into the fruitage of determination. After these we come to the last step, we approach the altar—not simply with an offering of the first fruits, but with the whole harvest—we yield it all to God. If we have been waiting in the outer court it was because we had something to offer, and when we have consecrated body, soul and mind, we yield all to God.

Some people think that consecration is an easy thing, that they simply have to come to God, and they love to call themselves "broken and emptied vessels." Of a sinner coming to God to be saved this may be true, but of a saved sinner coming to God for work, I do not believe this to be true at all. The idea that it makes no difference what we are, so we give ourselves to God, is born of spiritual laziness; and of talking of broken vessels being consecrated to the Master's use, if it means anything, is rather a desecration; but I think it is sentimentalism. God never made a vessel to be broken. No Jew ever thought of bringing such to God, but the first of his flock and best of his wheat and beaten oil. God does not want consecrated paralytics and idiots. He wants full-robed men and women developed to their final perfection. If you have not yet attained this, you must forget the things that are behind and reach forth to those before and yield yourself to God. Having on the whole armor of God, let us go forth to the conflict ready in Him.

We cannot all be preachers and sway with voice and pen,
As strong winds sway the forests, the minds and hearts of men;
But we can be evangels to souls within our reach;
There's always love's own gospel for loving hearts to preach.

We cannot all be heroes, and thrill a hemisphere
With some great, daring venture, some deed that mocks at fear;
But we can fill a lifetime with kindly acts and true;
There's always noble service for noble souls to do.

The Value of a Prayer Cycle

By Rev. Chas. L. Fry, Literary Secretary

THE key word of a Prayer Cycle is not limitation, but expansion. So far from attempting to restrict the prayers of earnest Christian souls to any one subject of supplication on any particular day, its aim on the contrary is to enlarge the horizon by suggesting more subjects than would otherwise be included in our thought. It takes for granted that every acceptable prayer must, of course, be general in its scope, pleading for every good cause the wide world over, in its "Thy Kingdom Come." Yet the all inclusive character of the petitions of the Model Prayer is not incompatible with such specific or individual supplications which the Apostle meant when he time and again begged of the Christians in Thessalonica and elsewhere: "Brethren, pray for us."

Neither is there anything in such a cycle which opens it to the charge of tending to make our prayers mechanical. Every petition is absolutely spontaneous, and there is no least intent to formulate any uniform wording. In briefest possible way the bare facts of what is being done and what is the most pressing need of each missionary agency mentioned in its calendar for that particular year, are simply stated. From these data of actual existing conditions in the Kingdom at large, each prayerful heart makes its own inferences, and its own supplications. Hence a Prayer Cycle is by no means a book of rubrics or mere pious sentences which might make it resemble a sort of ritualistic device like the Chinese wheel. Nor has the date any least significance, under which any special missionary effort is named. For instance, if "the evangelization of the Jews" were referred to, under date of January 9, any other day would, of course, do as well. This is an altogether unimportant matter. The point to be emphasized as of the only real importance is the vital truth that such a subject as the evangelization of the Jews ought surely be a theme for fervent united Christian prayer to a much wider extent than it is. And what could be a better stimulus to such feeling as is expressed by the great Apostle to the Gentiles, "My heart's desire and my prayer to God for Israel is that they might be saved," than a terse clear statement of the inspiring fact that there are to-day 850 converted Jews in the Christian pulpits of Europe and America, and over 200,000 Jews accepted Christianity during the century just closed.

There are enough Lutheran missionary societies engaged in work on behalf of the Jews throughout the world to call the Church's attention to a different society every day for a month, stating its data, publications, superintendents, resources, income, &c. This would be a veritable revelation to most of our people, too, few of whom have any adequate idea of the extent of the various movements in this direction. That such fresh information of most recent facts from every part of the field, year after year, must certainly stir us up to more earnest prayer, is as inevitable as that this increased prayer must result in increased missionary activity. It would be of immense service also to know what is the precise present status of work in different heathen lands which is being prosecuted by various organizations among our brethren in Denmark, or by those in other countries. It would do us good to learn what the Missouri Synod is accomplishing for the negro population in the South, and what new institutions of learning or of mercy are projected by the United Norwegian Synod. Even the detailed account of the home mission work which is being done within the bounds of the Synods in Pennsylvania or New York, right at our own doors, would be a surprise to many and of salutary effect in a Prayer Cycle.

This subject will be sure to come up, in one form or another, for discussion at our approaching National Convention, and I heartily invite correspondence on any phase of it addressed to 1920 North Seventh street, Philadelphia.

Too Busy to Look Up

It is said that Henry IV., on one occasion, asked the Duke of Alva if he had noticed the eclipse that had recently occurred. He replied: "I have so much to do on earth that I have no time to look up to heaven." The duke has many followers, persons who have so much to engage them on earth, in the form of possessions, stocks and bonds, business, pleasure or evil works, that they have neither time nor disposition to concern themselves about heaven or the eternal destiny of the soul.—*The Lutheran Visitor.*

Sinner, selfish, ever fretting,
God is over all!
Lost in lust, and life regretting,
Heed the Father's call;
Cease your whimsical repining,
And behold the silver lining
Of His mercy o'er you shining,
Heritage of all.

EAST-and-WEST

BY LEANDER S. KEYSER.

A STORY OF TWO.

Chapter II.—A Western Situation

A CITY on the prairie, lying almost as level as a floor. What a contrast to the hilly site of the Eastern city from which our two young friends had come! In some respects it was a pleasant change, and yet they sorely missed the pleasing variety of hill and hollow, the steep grades, the sharp inclines leading up the bluffs of the river, the romantic glens and dells, and the houses perched high on terraces or ledges, reached only by long flights of stone steps. The prairie was beautiful, in its way even magnificent, but its beauty was monotonous to eyes accustomed to the diversity of hills and mountains.

"Walking seems like play in this level place, doesn't it?" remarked Luther one day when he met his friend on the street.

"It's hardly worth while to use the street-cars," Henry replied. "How are you impressed with Belmarue by this time, Luther?"

"I'm in love with it. Look at the wide, level streets, as straight as a rule, paved with stone or asphalt; the well built business blocks and the elegant residences in many parts of the city. I confess I'm greatly surprised. I expected to find a 'wild and woolly' town, something that would remind me of Indians and bears and Buffalo Bill; but instead of those evidences of savagery we find a splendid city that almost rivals our own Redford, of which we were so proud."

"That's a fact," agreed Henry. "The thing that puzzles me is when the people made all these improvements. I'm told that 30 years ago this place was only a straggling village."

"Oh! steam and electricity and human enterprise accomplish wonders in these days. By the way, Henry, to-morrow is Sunday. If I call for you at your room in the morning, will you go with me to the Lutheran Church?"

"I—I scarcely know—I thought I'd rest to-morrow."

"You don't look worn out, a great strapping fellow like you. Besides, you can rest by going to church. Come. Say you will go."

"Well—all right, Mr. Persistency. I might as well go to the Lutheran Church as anywhere, seeing I don't know anything about any of the churches. I'll begin my sampling with the Lutherans. But I'm afraid they haven't much prestige in this place. I've asked several persons where the Lutheran Church is and nobody seems to know. A policeman said to me, 'Don't know, sir. Never hearn tell of sich a church in these parts.' An old gentleman exclaimed, 'The *Lutherean* Church! I b'lieve thar *is* sech a shebang in town, but I swan ef I know whar 'tis.'"

"Oh! I'll chaperone you, never fear. I know where the church is, though I've never seen it. Be ready at ten o'clock."

Promptly at ten the next morning Luther knocked at Henry's door, and in a few minutes the young men were leisurely following one of the streets. It was a beautiful morning. Early roses were blooming in some of the yards, scenting the air richly, while the Baltimore orioles were singing and fluting in the spreading cottonwoods.

"Isn't that a refreshing breeze?" exclaimed Henry.

"Indeed, it is. Nothing could be more invigorating than these prairie breezes in the spring. Yet some people complain about the 'windy West!' What would become of this level country, almost devoid of native timber, if it were not for the winds that keep the atmosphere fresh and pure by keeping up a constant circulation?"

"You're a born optimist, Luther. The only objection I have to these winds is they blow my pretty curls every which way;" and Henry pretended to play the role of an exquisite, giving his performance a comical air.

After they had walked about eight blocks, Henry remarked, a little impatiently:

"Is the Lutheran Church much further? It begins to look to me as if the Lutherans were relegated pretty well to the suburbs."

"Our church *is* a little far out, I'm told."

"It is? What makes the Lutherans so far behind other denominations? What sort of a building do they have? Anything like that fine stone church we passed some squares back?"

"Not so large, I'm sure, nor so attractive, but the best our people can afford at present."

"Oh! the Lutherans are poor, are they?"

"Most of them are in very moderate circumstances. My uncle, I suppose, is the wealthiest member."

"Goodness! that's discouraging. Why, in old Redford the Lutherans were the leading denomination and had the finest churches."

"Yes, I know; but that is not the case here in the West. We might as well make up our minds to that."

They walked on in silence several blocks further, and presently turned off upon Rose street, which was not a very attractive street. Suddenly Henry exclaimed:

"What kind of a little, old, cooped-up, humped-backed church is that?" Oh! oh! isn't it picturesque?"

It was a small, plain rectangular brick building, with a poor excuse of a tower that looked as if it had become stunted in its development; window panes that were guiltless of color, although screened by cheap drab curtains; the walls cracked in several places, and the shingles of the roof in shabby condition, some of them turned skyward. Everything bespoke cheapness, lack of means, if not of progressiveness and enterprise. Even Luther's heart sank within him as he and his friend approached the ungainly edifice. His mood was not lightened by his companion, who walked along humming an old doggerel tune about "The Shabby Genteel." In a few minutes the young men reached the building. On a cheap board tablet fastened on the wall was printed this inscription: "St. Paul's Evangelical Lutheran Church."

"Ha! ha!" laughed Henry, in grating tones. "At last we've struck our ecclesiastical bonanza!"

"Yes, this is our English Lutheran Church; no doubt about it."

Luther tried to speak cheerfully, but he was human like all the rest of us. His breath actually came a little short, and he felt a chilling sensation penetrating almost to his marrow. The spiritual prospect did not look very promising.

The interior of the church was plain, and the ingrained carpet worn threadbare, albeit everything was scrupulously clean. There was evidence that deft hands had made the place as tidy and sweet as limited means would allow. Obviously some woman took care of the little church. The pulpit was small, but there was the Lutheran altar with its railing in front. The place for the choir was on a raised platform at one side and a little in front of the pulpit.

It was within five minutes of time for the service to begin. A few people were scattered about in the pews and at intervals the door would open with a creak and several more persons would enter. No one seemed to think of bowing his head in prayer as he entered the sanctuary. The young men could not help thinking of the old First Church of Redford, with its spacious auditorium, its elegant furnishings, its great pipe organ and talented singers, and its great-souled and gifted preacher. What a contrast to all those almost sumptuous appointments was this small, dingy, unattractive room in which these Western Lutherans were trying to worship! While Henry looked around with ill-concealed scorn, Luther felt sad that the church to which he belonged was lagging so far behind in the Lord's work.

Presently a middle-aged woman went rustling down the aisle and took her place at the little reed organ. A minute later two more women and a man seated themselves on the choir platform in front of the instrument. They whispered a good deal while they leafed through the hymnals. Then the bells in some of the distant churches began to toll the hour of the service. One of them sounded precisely like the bell of the dear old First Church of Redford, and it made the young men homesick. The bells having ceased, the organist began to play a prelude. The instrument had a sweet tone and was played with a fair degree of skill; but how different from the solemn tones of the great pipe organ at home!

A few measures of the prelude had been played when the minister came quietly into the pulpit from a small room in the rear. He dropped into one of the cheaply upholstered chairs and put his hand over his face in the attitude of prayer. The people watched him half-curiously, but none of them seemed to think it necessary to bow their own heads. A few of the young people in the rear of the room were whispering.

The minister was an ordinary-looking personage, a little below the medium height. His face was broad, his forehead somewhat low, but full, his brows shaggy, and his mouth large and partly covered with a black, bristly mustache. There certainly was nothing clerical about his appearance or manner. There was also a perfunctory air about his demeanor, as if he were not wholly interested in the service, or were preoccupied with something else. He conducted the opening liturgical service in a more or less spiritless way.

When the choir rose to sing the anthem, the minister stepped over and stood by the side of the soprano and sang the tenor, leaving the pulpit vacant for the time. This gave the service the appearance of makeshift. Luther glanced out of the corner of his eye, and observed that Henry was smiling in a contemptuous way.

"Such abominable singing!" Henry whispered.

Strange as it may seem, in the sermon the minister was at his best. It was really a little remarkable that he was able to put so much fervor and force into his discourse, and his thoughts were far from superficial. His manner also improved as he went along. He became more earnest, and forgot himself in his theme. Most of his auditors gave him respectful attention, and several seemed to be quite absorbed, although there were a number of averted faces. Why the minister should be so perfunctory in everything else, and yet preach with so much unction and force--well, it was one of those psychological puzzles that cannot be explained.

The service over, the young men tarried a while, expecting the pastor to come down the aisle and greet as many of his people as he could. Luther was especially anxious to make acquaintance with him. Henry stood by Luther's side looking on with a critical eye. Luther's heart sank within him when he noted the minister's nonchalant conduct. He spoke a few words to the choir, shook hands with a few parishoners who stepped forward to the altar, then disappeared through the little door into the room in the rear, as if he were in a hurry to get away.

"That isn't the way Dr. Heldberg used to do," scolded Henry, after the young men had reached the street. "Large as his congregation was, he always came down from the pulpit and shook hands with as many people as he could reach. This fellow—excuse me for being disrespectful and calling him a 'fellow'—has so small a congregation that he might step down from his pedestal and greet almost every auditor."

"I agree with you he doesn't take the right course to win people," Luther admitted. "Still, we mustn't judge him too hastily. We don't know all the circumstances. There may be sickness in his home, or he may have an afternoon appointment."

"You'd find an excuse for the Old Harry himself," laughed Henry. "Especially if he were a Lutheran!" and Henry broke into boisterous laughter.

"Well, he is no Lutheran, and so I needn't trouble to make any apology for him. He can't stand our Lutheran doctrines."

This first Sunday's experience was not the only test that assailed Luther Colburn. His principles were to be tried in the fire. The next day he received an affectionate letter from his former pastor, Dr. Heldberg. In itself considered that was a cheering incident, but the sequel to it was the precise opposite. The good doctor informed his young correspondent that he had written to the Rev. John H. Wilsden of Belmarue telling him of Luther's arrival in that city, giving his address and place of business, also apprising him of the fact that the young man had his church letter with him and desired to identify himself with the Lutheran Church at once and begging him to call on Luther at the earliest opportunity. Of course, Luther expected a call from Mr. Wilsden every day.

Over three weeks passed and Luther had attended six services at the Lutheran Church—in fact, he had gone nowhere else—and yet Mr. Wilsden had not called or even spoken to him. This apparent neglect seemed very strange to the young man. At last he went to his uncle and asked him what it meant.

"I'm very much afraid," his uncle replied, "that our pastor is too much absorbed in other things. He has a farm some miles in the country and considerable real estate in the city. These things, I fear, occupy much of his time."

"Oh, dear!" sighed Luther.

"I don't wonder you feel blue, my boy. Still, I wouldn't want you to think this a *typical* Western situation. There are several such cases in this part of the country and there used to be more of them; but it is not characteristic of all our Western pastors and churches or of the majority of them. There are just as gifted and devoted pastors in the West as anywhere else. For instance, I might cite you to our neighboring city of Dillingham where we have a large and prosperous congregation. But I admit there are sad exceptions, too many of them."

"How does it happen?"

"In this way: Perhaps you have observed that Mr. Wilsden is quite a fine preacher. That is always the case when he becomes absorbed in his theme. You should have heard him when he first came among us. All of us thought the era of prosperity for our little church had come. Well, a new country affords opportunities to amass wealth or a competence very rapidly, and soon after he came our pastor invested in land and real estate, which proved very fortunate. Since then, I fear, he has yielded more and more to the spirit of accumulation. I need not rehearse the rest of the story. He has gradually lost his interest in our church, and possibly he may not realize it but the larger part of his heart is in the world."

"Why doesn't he resign and go into business?"

"That's a conundrum. As I said before, possibly he does not realize what we all see. He loves to preach, though, I fear, he does detest pastoral work."

"One would think the church would dismiss him or ask him to resign."

"My boy," said Mr. Colburn, soberly, "it is not always so easy to do that particularly when he does not wish to leave. More than that, we might do worse; we're afraid of that. But I want to be fair. Not all the blame attaches to the pastor. I have to bear part of it myself."

"What do you mean, uncle?"

"Well, I've been telling you about ministers becoming secularized. Many of the Christian people become secularized, too, when they move to a new and growing country. I plead guilty myself. The haste to make money has got into my heart, too. So, for the most part, I've left the church to take care of itself. I confess it, Luther, with a good deal of humiliation. Your earnestness has shamed me and I've made up my mind to do better."

"Is the congregation harmonious?"

"I regret to say it is not. There's quite a feud among us, small a folk as we are—one of eight or ten years' standing. It's discouraging, I know, but we must brace up and not lose heart. I hope, after all I have told you, you won't conclude, as so many people coming West do, to leave your church letter in the bottom of your trunk."

Luther gazed out of the office window into vacancy for fully a minute. A fierce debate was going on in his mind. It was ethical as well as mental. Then a resolute light gleamed in his dark-blue eyes and he said bravely:

"If Mr. Wilsden won't come to see me, I'm going to see him! I'll go this very evening."

"That's the latest version of the story of Mohammed and the mountain. I admire your mettle."

(To be continued.)

Hints to the New Church Member

BY REV. C. ELVIN HAUPT, D.D.

Dear Fellow-Christian: Your new position in the Church of Christ has so many points of resemblance to a ship that I cannot but suggest a few.

It is launched forth into the great deep sea of restless life. You have been given the name of "Christian." The banner of the cross floats at your prow. You have been thoroughly furnished with the wisdom of God's Holy Word, by the aid of the equipment of the catechism. You have been given the steadying ballast of good principles. Your cargo is the care, the devotion and the responsibility of the duties you are to carry with you through life. You have been "cleared" for a certain port. The motive power from within is the mighty impulse of conscience under the will of the Holy Spirit.

It is yours to make every day tell in your voyage toward the celestial harbor of the Holy City by patient continuance in well-doing. But your life is now under the command of the great Captain of our salvation. He has saved the ship, and all your confidence and hope is in Him alone.

Whither are you sailing? Your Master has given His wondrous life to save you, do you live for Him? Do you fully comprehend the Holy Truth which you have been learning? If not, go at once to your pastor and unburden your heart and mind to him. Keep on in your studies, by reading the history of the Lutheran Church and all Church history. If you are earning wages it is right to set apart some portion for the use of the Lord and to bring it with you faithfully and diligently to the Lord's House. Pray every day, study your Bible continually. If you have no Bible get one at once. Also have a hymn book of your own church and carefully use it. Fill your accustomed seat every Lord's Day, if you possibly can, for the first year; and by so doing you will have formed the unfailing habit of attending regularly.

Try to find ways of working in the church, the school, the Bible class, the Luther League, the choir, the Missionary Society, and others. If there is nothing else that you can do you can bring in others to the Church, school and League. Now that you have professed Christ, the old bitter foe of souls will do all in his power to turn you back to the worldly ways of self. But do not do wrong, even if it does please Satan. Take a Lutheran Church paper and read how others are doing. Let conscience have the Light of God's Word. And keep right on in your course! Your labor is not in vain in the Lord. The God of all grace be with you!

For the month of May stir up the convention of the Luther League of America everywhere, arouse an interest, get members to ask questions. Arrange to go.

Luther League Topics

1st week after Trinity. June 1, 1902.

Means of Grace: The Word

(I Peter i: 22-25)

Biblical Topic reviewed by Rev. C. Armand Miller

Themes for brief papers.—What is grace? The popular idea of the Word. The Lutheran idea of the Word. What do the Scriptures say of the Word? Practical lessons from this doctrine.

Lessons for our own lives: 1. *Grace is what we need.* Grace is the undeserved mercy of God. Without it there is for us no hope of pardon. "By grace ye are saved." But grace is not exhausted in the pardon of sins. The same love which forgives is manifested in the continual supply of all spiritual gifts that we need. Grace is "joy in sorrow, strength in weakness, light in darkness," it is the filling up of our lack in everything. There is no spiritual life without grace, much less any spiritual growth, or fruit-bearing, or victory. Grace is another name for the presence in the heart of the Holy Spirit, with all His gifts and power, for the application of grace is His work. Grace, then, is absolutely indispensable, and there can be no more important question for us than the question, How can we obtain grace?

2. *The Word of God is the great means of grace.* That is to say two things, first, that grace is bestowed, like all the natural gifts of God, through means, in a definite way. And, second, that the means which God has chosen and appointed as the channel of His grace is the Word of God. There is inexpressible comfort to a devout soul in this knowledge. Not to need to grope aimlessly, to pray with no assurance of the answer and of the way in which to expect it, but to come with confidence to a clearly marked spring of divine grace is to be delivered from the mists and fogs of an unscriptural, yet sincere, religious aspiration like that of the popular denominations around us. To know that the Word of God not only describes but conveys the gifts of grace is to be enabled to use it with such faith and love as to make its power far more deeply realized, and to find in it that which we would not have found if we had no reason to expect it. And the recognition of this mighty truth will surely lead to a deeper devotion and loyalty to the Church which clearly presents it, the Church of the Augsburg Confession.

2d week after Trinity. June 8, 1902.

City Missions

(Luke xxiv: 45-48)

Missionary Topic reviewed by Rev. A. Steimle

In a little hamlet in Minnesota the writer once heard a good farmer's wife say, as a wagon passed by with the remains of a distant neighbor who had died away from home and whose body was being brought home for burial: "If only he died in the faith." Probably few of those who see the countless funeral processions in the great centers of population evince a similar precious interest in another's eternal welfare. In the city the individual seems to count for so little. Every evening between the hours of five and seven the streets in the vicinity of New York's City Hall are black with people, who are seemingly all rushing toward the Brooklyn Bridge entrance, into which they pour, like into a huge funnel.

Frequently some one is hurt in the crush, but it matters not—it's only one out of the hundred thousands who are eager to get home, and the throng rushes madly on. Special efforts are needed to counteract the hardening influences of such surroundings. Cities need to learn the value of souls. The Master's questions ought to be pondered, What is a man profited, if he shall gain the whole world and lose his own soul?

And not only is the individual lost in the multitude in the city, but the spiritual is overshadowed by the material. Trinity Church spire, in New York, an old landmark that was formerly seen from every approach to the city, and that is situated near the place where the Patriarch Muhlenberg once was engaged in city mission work, is now hardly visible to the questioning eye as it sweeps the sky-line of the city, the huge temples of materialism soaring higher toward the sky and burying the church steeple in their shadows. That is indicative of the prevailing spirit of the modern American city.

All the more need then of studying "city missions" and of planting them. Two words express the need of the hour: Expansion and Concentration.

We need expansion in our city work. The Lutheran Church, although originally of a rural character, has taken the lead, among Protestant churches, in the number of communicants in eight of the largest cities of the United States, and there has been a development in a few centers which augurs well for the future. But our Church is not doing all that she can in the cities. She has a message to the cultured and uncultured; her gospel is fitted for the needs of the perishing multitudes in the cities and we have come upon such a time as this for great service in the kingdom. The continued and almost piteous appeals of our Mission Boards do not evidence an appreciation of the importance of this matter on the part of our people. Our Leagues can do much to

save the situation. No League treasurer's report is complete without the items detailing the amounts given for the city mission of the Synod and the General Body with which that League's congregation is connected. But it can do more. I know of a League which is responsible for the existence of more than one mission church near the home territory. Cannot your League devote its time, strength, prayer, labor and money for a certain definite field? Try it and see how such a purpose will quicken the life of your League and infuse an entirely new interest into its meetings.

We also need Concentration in our mission work in cities. "This one thing I do." Help extended to a mission enterprise ought to be substantial, not niggardly. We have gloried much in the greatness of our Church, her wonderful history, her Scriptural doctrines, her beautiful liturgy. But what will a community say of that great Lutheran Church, if she is represented there by a dingy hall in the second or third story of a dilapidated lodge building? The great mass of people will not enter such a hall. The indifferent and thoughtless cannot be reached. The mission needs a building—a home of its own and large and imposing enough to be noticed. Church extension societies, which loan money to city missions without interest, are a vital need in this work. When we come to realize the importance of housing a mission almost as soon as it is organized, and thus concentrate our energies on one point, the mission problem will gradually solve itself, because such missions will be self-sustaining in a very short time. But this means that we must give much more liberally to the funds of the Church Extension societies than we have yet done. Let this item also be included in your next treasurer's report.

Thus may the Church of the Reformation in this age of doubt lift up her voice and in clarion tones tell her story of redemption to a sin-sick and perishing world. A respectful hearing will be accorded her and grateful recognition on the part of many souls, whose thirst has been satisfied after a long and dreary journey through the desert.

3d week after Trinity. June 15, 1902.

Means of Grace: The Sacraments

(Acts xxii: 11-16. I Cor. x: 16)

Biblical Topic reviewed by Rev. C. Armand Miller

Themes for brief papers.—The two modes in which the Word of God comes to man. What constituted a Sacrament? How does the Sacrament differ from the audible Word as a means of grace?

Lessons for our own lives: 1. *Let us not fail to value our baptism.*—It was to us the door of the Kingdom of Heaven. It came to us when we were unconscious and incapable of receiving the grace of the Holy Spirit in any other way. It is the strongest proof of the love of God and His desire for our salvation, that He provided this means of grace to bring us into communion with Him before we could hear the preached Word. Having the sin of nature within us it is of God's mercy that He implanted within us the new life before the old Adam should have power to overmaster us, and make us willing slaves. In baptism God has covenanted with us, sealing his promise and conveying His grace. We might doubt that His pardoning love included us if we found ourselves embraced only in the general assurance of the Word, but no man can doubt that God's promise is His own, when besides the Word, and with the Word, the individual gift of grace was given with the water in Holy Baptism. You share with all other believers every Word of God. You share with no other your baptism, it is your's alone. In it God has come to you and singling you out from every other soul has claimed you as His child and given you the new life.

2. *Let us not fail to use the Holy Supper.*—We have received the new life in baptism, but that is not enough. The new life must be nourished. The Word not only brings about the new birth, but also feeds the new life. So in the Sacraments the Word is connected with the water of baptism to regenerate, and with the bread and wine of the Lord's Supper to invigorate. For spiritual nutriment there can be no food like the Body and Blood of the Lord of Life. And, again, for the strengthening of faith and for the assurance of the application of the benefits of the sacrifice of Christ on the cross, there is provision for the individual soul. Again, in addition to the means which you share with all others, the impartation of the gifts of the crucified Saviour in the Word, there is another means which you share with none other, the bestowal of the broken Body and of the shed Blood connected by the Word with the bread and wine. Just as surely as the bit of bread which you receive is yours, so surely do you with it receive the Body broken for you, and, if you have faith, the benefits of that broken Body, the remission of your sins. How can any one who loves Him, or who claims to be His, be careless or indifferent to the privilege thus offered. Beware lest you neglect and despise the means of grace.

4th week after Trinity. June 22, 1902.

Why Lutherans Are Proud of the Augsburg Confession

(II Timothy i : 13-14)

Historical Topic reviewed by Rev. Elmer F. Krauss, D D.

In certain quarters creeds are considered as much out of fashion as tallow dips and quill pens. Not only are they deemed out of style by these creedless individuals, but insult is added to injury by the insinuation that adherence to a confession of faith is a mark of intellectual inferiority. To such the difference between holding a creed and doing obeisance to a carved stone or a painted block of wood is one of degree and not of kind.

We Lutherans are somewhat old fashioned, and we still gratefully use creeds. The Augsburg Confession is pre-eminently the distinctive creed of the Lutheran Church. There are many more reasons why Lutherans are proud of this matchless Confession of faith than can be set forth in the compass of this short paper. This is written to emphasize a few of them.

Lutherans are proud of the Augsburg Confession because of its transparent scripturalness. "This is self evident," one may say, "for a creed is simply a statement of what one believes that Scripture teaches." Another may exclaim: "Assuredly, from your standpoint, since your creed is but the expression of what you believe to be the testimony of Scripture; consequently, by a vicious begging of the question you may well say that the Confession is Scriptural." This objection would be valid if we had taken a part in formulating this creed; however he slanders the good sense of hundreds of thousands of intelligent people who dares to say that this Confession has been received and prized by generations of Lutherans for the simple reason because it has come down to us from the Reformation age. The Lutherans of no age have ever stultified themselves even by an intimation of an adherence to the old fogy principle that because a thing is old it must be good and true. Untold times this Confession has been subjected to the searching criticism of the acutest minds. It has been studied by the best as well as the most learned of men, and has always gained by the investigation. Whereas, other historical confessions have been dishonored, wounded and mutilated in the houses of their friends, the Augsburg Confession stands forth untarnished in its more than pristine beauty in this critical and unbelieving age. True, this symbol is not honored by the many so-called scholars of to-day who in their wisdom are in danger of becoming fools, and have virtually rejected the Sacred Scriptures and criticised their integrity into shreds and tatters. The servant is never greater than its master. However, the reverent and believing student of the Word and of this Confession must acknowledge the transparent harmony between the statements of the Augsburg Confession and the teachings of Holy Writ. This fact fills all loyal Lutherans with joy and gratitude.

The genuine liberalism which marks the Augsburg Confession is another quality of which we are proud, and which we are happy to emphasize as marking the adaptability of this creed to the present age. There is a sense in which the word liberal is applied to religion, which is out of place in connection with this peerless Confession of faith. There is a fool's liberalism which many people demand in a religion which their good sense would indignantly reject in any other sphere. When a man calls in a physician he does not want him to be liberal in diagnosing the case of his sick child, or in prescribing remedies for its recovery; but he properly insists that the principles of the best treatment be strictly followed. When he calls upon a lawyer to write him a paper for the transfer of property he would scoff at a use of terms which would admit of a liberal interpretation; but when he comes to the preacher to instruct and guide him in his eternal interests he inconsistently demands so liberal a presentation of the way of salvation as to make it bear a far closer resemblance to a poorly defined and overgrown log road through the wilderness than to a well kept King's Highway. For this spurious liberalism one happily looks in vain through the articles of the Confession under consideration. However, it is characterized by that which the word liberal truly indicates. It is free from narrowness and bigotry, and is favorable to genuine freedom of thought and of speech. For this fact we young Lutherans are unfeignedly thankful.

The third great reason for being proud of the Augsburg Confession is found in its genuine catholicity. This is immediately suggested by the quality which we have just been considering. This creed is as universal, comprehensive, general catholic, in other words, as the Scriptures themselves, to which it is a faithful witness. It has already been referred to as a distinctive creed. This term is used to distinguish it from the general creeds. Of the distinctive creeds of the churches of to-day it is not only the best, but the oldest as well, antedating the Confessions of the Council of Trent, the specific Confession of the Roman Catholic Church, by considerably over a decade. In a meas-

ure, then, we might say that the Lutheran Church, viewed as a distinct organization having a distinctive creed, is older than the Roman Catholic Church.

Although this creed may be called distinctive in comparison with the ecumenical creeds, yet we find on comparing it with these that it contains the same catholic character by which they are marked. The Lutheran Church is no sect. Although the name of a man clings to her, yet she is founded on no mere man. She does not even trace her beginning to the days of the great Reformation. She is built upon "the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone." She can justly lay claim to a catholicity which cannot be successfully controverted by any one.

We have here then a trinity of qualities of which we are proud. On looking closer we find that these three are one. That which is Scriptural is truly catholic, and what is truly catholic is genuinely liberal. This is the creed for the twentieth century. Let all Lutherans be proudly and gratefully loyal to it.

5th week after Trinity. June 29, 1902.

Christian Temperance

(I Cor. ix : 24-27)

Practical Topic reviewed by Rev. J. A. M. Ziegler, D.D.

Temperance is defined as "self-control." It means the avoidance of everything evil and moderation in every human enjoyment. It contrasts personal indulgence with Christian principle. A Christian man must be a temperance man.

I. *What is Involved in Christian Temperance?*

1. *A stedfast purpose.* St. Paul said, "This one thing I do." Jesus' meat was to do the Father's will and to finish His work. Our Christian purpose must be superior to every personal desire and preference. We must have a high aim. The thing we purpose accomplishing must be of greater value in our estimation than anything else we might choose. In choosing Christ as our Saviour, we choose His service as the one all important engagement of our lives. When we are in Christ all things become new. We submit ourselves to Him, taking Him as our pattern and our leader. We make no provision for anything in conflict with His spirit or His cause. Nothing should be allowed to interfere with this Christian purpose. Our love for Jesus and our devotion to His cause should lead us to gladly forge every pleasure, to curb every ambition that does not aid us in our Christian choice.

2. *Fighting self as our worst enemy.* The young Christian finds his greatest temptation in himself. In our lesson St. Paul says that he directs his efforts against his body. He is not simply training for exercise or for pleasure, as a boxer might do, but he is seriously conducting a fight, and the man against whom he directs his blows is his own body. I "Keep under," that is, I "bruise" my own body in my effort to be master over it. The Christian man is fighting the unsanctified man. The seat of sin is not in the physical body, but temptations frequently manifest themselves through the bodily appetites and passions. The real evil is in the heart. When we allow a bodily appetite to dictate to us, we are intemperate—

(*Continued on page 22*)

Luther League Reading Courses.

Adopted by the Luther League of America.

First Course.

Lutheran Manual.....Remensnyder.
Schoenberg Cotta Family.....Mrs. Rundel Charles.
The Way of Salvation.....Gerberding.
Praying and Working.....Stevenson.
Lutheran Foreign Missions.....Lauray.

Price $3.50, expressage prepaid, or sent free for 15 new subscribers to the LUTHER LEAGUE REVIEW at 50 cents each.

Second Course.

Life of Luther.....Wackernagel.
Spener and Francke.....Mrs. Marie Richard.
Life of Melanchthon.....Stump.
Ecclesia Lutherana.....Seiss.
Lutherans in America.....Wolf.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the LUTHER LEAGUE REVIEW at 50 cents each.

Third Course.

Conversion of India.....George Smith.
Sacred Meditations.....Gerhard.
The Common Service.....Scheele.
Martin Luther.....Jacobs.
The Deaconess Calling.....Wacker.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the LUTHER LEAGUE REVIEW at 50 cents each.

Fourth Course.

Elements of Religion.....Jacobs.
The Golden Altar.....Seiss.
Gustavus Adolphus.....Fletcher.
Luther on Education.....Painter.
The Life of Christ.....Stalker.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the LUTHER LEAGUE REVIEW at 50 cents each.

When any person has read the books of the first course, and so informs the Literary Secretary, he will receive, upon payment of the 20 cents fee, a Luther League Literary Certificate.

When he has read the books of any of the other courses, he will receive, without cost, a corresponding seal to the original certificate.

All inquiries concerning the courses should be addressed to the Literary Secretary, Rev. C. L. FRY, 1920 No. 7th St., Philadelphia, Pa.

The above books can be supplied at $3.50 for the first set and $5 for any other set, postpaid, by the LUTHER LEAGUE REVIEW, P. O. Box 876, New York, N. Y.

Have them all put in your S. S. Library.

For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1315 Waveland Ave., Chicago, Illinois

Luther League of America

Fifth Convention

St. Paul-Minneapolis, July 8, 9, 10, 1902

AT last we are able to announce the dates of the fifth convention of the Luther League of America at St. Paul, Minn., as July 8, 9 and 10. The dates were selected in order to take advantage of the special railroad rates to be secured for Eastern delegates and visitors through the National Educational Association which meets in Minneapolis at the same time. It leaves very little time to prepare for so important a convention and to arouse a general interest in the meeting, but the committee believe that much can be accomplished by a short decisive campaign if all State, district and local presidents and other officers will from this time on urge the sending of delegates, and make it a point that every Leaguer is informed about the convention.

The president of the Luther League of America has appointed the following Transportation Committee, John F. Dinkey, chairman, Rochester, N. Y.; H. L. Hungerford, M. C. Olson, T. Clem Beck, Rev. S. B. Barnitz. This committee will at once apply for rates from the Central Passenger Association, comprising the territory west of Pittsburgh to the Mississippi, and hope to report that a one-fare rate for the round trip will be granted as was secured for the last convention at Cincinnati. All others will take advantage of the rates to be had through the National Educational Convention—viz.: Tickets will be sold to both Minneapolis and St. Paul for one regular first-class limited fare plus $2 membership fee. Tickets will be sold July 5, 6 and 7, and will be good for return leaving Minneapolis or St. Paul not earlier than July 8, nor later than July 14, except that by depositing them with the joint agent on any date from July 8 to 14, inclusive, and payment of fee of 50 cents at time of deposit an extension of return limit to leave Minneapolis or St. Paul not later than September 1, 1902, may be obtained. A fee of 25 cents will be collected by joint agent for execution of each ticket. The 50 cents collected for extension will include the execution fee.

Rev. A. J. D. Haupt, D.D., 175 Inglehart street, St. Paul, Minn., is the chairman of the Local Committee on Arrangements to whom all communications regarding hotels, boarding houses, lodgings and restaurants should be addressed. He says: "It will scarcely pay the young people of the Church to come so far West and not stay more than two days, as we have so many attractions that every American should see. Old Fort Snelling, the famous 'Falls of Minnehaha of Longfellow, Como and Harriet Parks, Minnetonka or Beautiful Water, the Dalles of the St. Croix, the Minneapolis flouring and lumber mills,' etc. It will be the opportunity of a lifetime to some of our young people, and they should spend a day or two longer." Liberal concessions have been made by the first-class hotels. Further particulars will be given in the next number.

It is proposed to begin the sessions of the convention on Tuesday evening, July 8, in the First Swedish Lutheran Church of St. Paul, Rev. L. A. Johnson, D.D., pastor. The business sessions will be held in Memorial Lutheran Church, West Sixth near Exchange streets, St. Paul, Rev. A. J. D. Haupt, D.D., pastor. Other meetings are to be arranged for in the other Lutheran churches of St. Paul and Minneapolis on Wednesday evening, and a grand rally will be held on Thursday evening in a place not yet decided upon. At this rally meeting eminent speakers will expound the cause in which the League is interested. The watchword of the convention on which the topics will center is "Working and Praying—Praying and Working." This should appeal very strongly to our active League workers, as no doubt many matters of vital interest to an organization will be offered for discussion.

The dates selected are good vacation dates. You can leave your home a few days before the convention opens and return two or more days thereafter without any extra cost on the railroads and have an opportunity to see some of the wonderful country in and about the capital of Minnesota. Make your arrangements now. Get your League to send one or more members to represent you, and you will not only be assured of a good time, but you will personally be benefited by coming in contact with the members of our Leagues throughout the country, and your own League will be helped when you return. Special excursions are contemplated from different points, including special cars for delegates, announcement of which will be made later.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.

LUTHER M. KUHNS, OMAHA, NEB. I. S. RUNYON, NEW YORK, N. Y.

AS SPECIAL ASSOCIATES,

And the co-operation of the Executive Committee of the Luther League of America.

Subscription, 50 Cents a Year.
Club Terms on Application.

Remittances may be made in stamps, Post Office or Express Money Order, Draft, or Registered Letter. Address all communications and send all remittances to

LUTHER LEAGUE REVIEW,
P. O. Box 876, New York.

Entered at the N. Y. Post Office as Second-class Matter.
Publication Office, 131 Liberty St., New York.

Editorial

"Go West" was the familiar advice given by Horace Greeley to the young man who asked him about his future. The same suggestion is in place now to the Luther Leaguers of the East, although the direction should be north of west, and the destination St. Paul and Minneapolis, the Twin Cities, which will receive with heartiest attention those who come to the fifth convention of the Luther League of America on July 8, 9 and 10.

Some may think the notice of the National Convention is very short, but Americans have the reputation of working under pressure, and the speakers, delegates and visitors can now bend their energies to a full preparation for this great gathering. The Lutherans of Minnesota have been waiting for two years to welcome the Luther Leaguers to their borders, and we trust many will feel it a great pleasure to have the opportunity both of going and soliciting others to go to this convention. It is hoped that the delegation from the Eastern Leagues will be large.

Our convention motto is "Working and Praying and Praying and Working." The late Frances Willard put this motto thus, "Work as if there was no such thing as prayer, and pray as if there was no such thing as work." May we all work to make this a grand convention, not of hurrahs, but of earnest conference upon those things which will make our young people helpful in the building up and advancement of our Lutheran Church; and may we all pray, whether we work or not, for the accomplishment of this end.

There is no doubt about it that many of our Leagues would be quickened with new life if they decided to do some definite mission work. Were they to undertake the support of one or more scholars or contribute to some of the special funds of the Home and Foreign Mission Boards a new life would be sure to reveal itself. The great need of many Leagues is to have some definite work of this description.

The outlook in the Foreign Mission fields is of the very brightest. What is needed above all else is the personal and individual interest of our Christian Church members, not a vague and general interest, but a personal interest in some definite part of the work. When, for instance, a congregation undertakes to support its own missionary, either alone or in co-operation with several other neighboring congregations, the interest becomes definite and personal, and the whole subject of Foreign Missions is lifted out of its dimness and remoteness into a nearer and clearer view which appeals to the hearts of the individuals. When that

has been achieved the men and the means are sure to come forward.

How many of our League members make it the rule of every day to pray for the pastor? There are those, and their name is legion, who constantly criticise him, for it is easier to criticise than to work and practice self-denial. The shirkers, and not the workers, are the criticisers. The best way to counteract the criticisms is to pray for the pastor and the arduous work committed to his care. The praying members, and not the fault finders, win from God the largest blessings. Our young people ought to cultivate the spirit of prayer and the habit of prayer for the Church and the pastor.

How many of those who have been confirmed continue to hold a loving regard for their pastor? How much he did for us through his guidance and prayers and earnest instruction we perhaps realized on the day of our confirmation. But through the years that have followed how many of us have continued to look to him as a loving and faithful friend? Perhaps we have forgotten all his hopes and wishes for us. Yet, I am sure, there is no friend of ours to-day who is more faithful and more interested in our welfare and prays for us more often and more earnestly than our pastor. What are our heart's thoughts toward him?

Besides being of exceedingly great value to the users of the Luther League Topics the reviews or additional helps on the lessons as printed in each issue of the REVIEW should be of more than ordinary interest to the regular reader. Those to be found in this number, covering subjects of great importance, such as "Means of Grace—the Word," City Missions," "Means of Grace—the Sacraments," "The Augsburg Confession" and "Temperance," should appeal to every Lutheran. Men well qualified to write upon the subjects have kindly furnished these articles for the REVIEW and deserve our special thanks.

Although the following is from the pen of one of our pastors, he could not have had any experience with the League or the Topics issued by our Literature Committee: "It is certain that the various young people's organizations which have arisen in the Church are anything else than schools for Bible study or training in doctrine."

What a recommendation for the study of the Topics and the Reading Course of the League is found in the following from an address by Rev. Charles F. Steck of Springfield, Ohio, and it is commended to all our readers: "Ours is a great Church, and, beyond question, God has given her a great mission. Until she knows herself, however, she cannot fully appreciate the magnitude of her responsibilities. Ignorance here is not bliss. Rather, it is guilt, for she can be known, and by all. Then let her literature be procured, let her doctrines be studied, her history conned, her life lived, by all her progeny. To this end, let ministers and laymen and institutions work together in completest harmony, and in due time offerings of service, of prayers, and of gold shall be laid without stint upon her altars, and she will come to be known and loved 'throughout the round world.'"

Selfishness isolates, says an exchange. When we make it the end of our existence to accumulate for ourselves any kind of advantage, we sever the ties which God has drawn to bind us to our fellow men. What can be more pathetic than the spectacle of a mere rich man, who has not a friend outside his family circle, who is followed everywhere by the detectives he employs to guard a life which is valuable only to himself. Well might it be said of such a man, by the artist who painted his picture, that he had the look of a hunted animal. But this is no more than an extreme illustration of a tendency which is more or less present in all lives. We can maintain wholesome and true relations with our fellows only by refusing to make ourselves the center to which we refer everything. "That way madness lies," while the only true sanity is in forgetting self in the joy of service to our fellow men and to God.

Publishers' Column

Badges.—As convention time is approaching you ought to be supplied with badges. Our new supply circular has a cut reproducing the badge in colors and all details, and gives the meaning of the badge in full as explained by Luther. Send for this circular, which will be mailed free on application.

The continued demand for the Luther League Hymnal has made it necessary to order another edition of the book with words and music. They are now ready and can be supplied promptly. If you are contemplating the introduction of a new hymnal you will do well to send for a sample of this book before ordering. You will find it to be just the book you want.

On May 15 the Luther League Topics for the third quarter of the year—viz., June, July and August—will be ready for distribution, and will be mailed to all subscribers. If your subscription has expired send in your subscription at once, as no subscriptions are continued beyond the time paid for. It is very encouraging to the Editor and Publisher to report the continued addition to the list of users of the Topics.

The little brochure, "The Window of Rubies," by Mrs. Laura Scherer Copenhauer, is an attractive little booklet which is a reprint of the story published in these columns a few months ago. It sells at 10 cents a copy, $1 a dozen.

All orders should be addressed to LUTHER LEAGUE REVIEW, P. O. Box 876, New York City.

Luther League Topics

(*Continued from page* 18.)

we have yielded just so much in our struggle for mastery, and we are in danger of finally being overcome ourselves. Intemperance has a moral basis. It is a letting go of our high purpose, a yielding to the demands of a lower nature.

3. *A high standard of personal purity.* Intemperance is moral impurity—it is immorality. It is physical impurity, as well. A Christian should be clean in body and in mind. Only pure thoughts and pure acts and a pure body are becoming the profession of a pure gospel. In our personal lives, as in our literary attainments, we should be satisfied with nothing less than the best. A tobacco or a whisky breath speaks of uncleanness. Our bodies are temples of the Holy Ghost; how dare we saturate them with impurity! It is manly to be clean. Cleanliness is a sign as well as a promoter of health, physical and spiritual.

4. *Moderation in habits of personal living.* The contestants at the Isthmian Games were forbidden every form of sensual indulgence for ten months preceding the contests." When we are earnestly engaged in an important undertaking, we take little interest in many things that at other times afford us pleasure. We should be so intensely interested in our Christian profession that we forget to indulge ourselves in doubtful pleasures. Can you look at the displays of beautiful things in the shop windows, and, though admiring them, say: "But I can do without them." Try it; it is a choice experience. Form the "do without" habit, not in a miserly spirit, but for the sake of the discipline it affords. The time will come when such a habit will be of untold value to you. It will fortify you against sudden temptation. Times will come in your life when your soul will be tried; it is then that this habit of moderation will be your support. Thus endurance is cultivated, and we are fitted for service. Intemperance in any form makes us weak where we should be strong.

II. *Incentives to Lead a Life of Self-Restraint.*

Why? What advantage is there in such a life? This is a proper question. Such a life is itself its own reward. It pays to be manly in the consciousness of being manly. Other considerations are

1. *That we may please God.*—Jesus was the most self-restrained man that ever lived; He was the most manly of men. To be Christ like is to have God's approval. This is of more value than the gratification of every fancy or passion.

2. *That we may help others.*—We may be stronger than some of our companions. Some pleasure indulged may not materially injure us, but our indulgence may cause another to do what is sin for him. As Christians, we will refrain from everything that thus offends another.

3. *That we may ourselves be victorious.*—If you want to live and die a sober man, never taste intoxicating drinks. There is no other sure way. One indulgence in strong drink or in other doubtful pleasure may be the starting point of unrestrained vice. The way to be victorious is to resist temptation.

A parish paper says: "The Topics for April appear to be simpler and more practical. They will afford room for thought, and will repay the thinker. Read the references and carry the subject in your mind during the week preceding the meeting."

Our Churches and Institutions

IN SOME OF THE LARGE CITIES

Philadelphia

— It is reported that Rev. Edwin Heyl Delk of Hagerstown, Md., will be selected to succeed the late Dr. Baum as pastor of St. Matthew's Church.

— The forty-third anniversary of the Orphans' Home and Asylum at Germantown was observed on Sunday, April 20, at St. John's Church, Rev. E. E. Sibole, D.D., pastor.

— The Church of the Incarnation, Rev. N. R. Melhorn, pastor, has begun the erection of a church building on its new lot at Forty-seventh and Cedar streets.

Chicago

— The Lutheran Ministers' Association annual banquet was held at the Sherman House, Friday evening, April 18. It was a pleasant and largely attended gathering, worthy of the association. The after dinner speeches were as follows: Greeting, Rev. G. T. Rygh, president; "Our Mission in Chicago," Rev. C. P. MacLaughlin; "The Church's Duty to the Poor," Dr. P. W. Thorelius; "Pastor and Deacon," Rev. Dr. G. H. Gerberding; "The Impulse of the Lutheran Faith to Education," Prof. S. R. Meck; "Our Young People," Rev. Dr. W. L. Hunton; "The Lutheran Deaconess," Mr. A. Larson; "The Ladies," C. R. Matson, Esq.; "A Visitor's Impressions," Rev. H. Elliassen. The gathering represented over half a dozen synods and as many nationalities, and proved one of those delightful gatherings which are such hopeful harbingers of the future.

— The Chicago Theological Seminary closed a very successful year's work with commencement exercises held in Holy Trinity Church Wednesday evening, April 30, Rev. A. Ramsey of Minneapolis delivering the address. The baccalaureate address was delivered the Sunday evening previous in the Wicker Park Church by Rev. G. T. Rygh of Bethlehem Norwegian Church of Chicago. The graduates are 12. They come from the General Council, General Synod, United Synod of the South, Iowa, Norwegian and Icelandic Synods.

Syracuse

— St. Paul's German congregation, Rev. George Merschroth, pastor, dedicated a fine large parish building for Sunday school and other meetings. Revs. R. Kessler, H. G. Dattan, C. Zinssmeister and Dr. J. Zimmerman assisted the pastor.

Toledo

— The corner stone of the new church which Grace mission is erecting was laid on the first Sunday after Easter. Rev. B. F. Hoefer delivered the address and the corner stone was laid by the pastor, Rev. G. Schmogrow.

— The new Glenwood Avenue Lutheran Church, Rev. Fremont E. Leamer, pastor, is to be dedicated on Sunday, May 11. A number of ministers will be present.

Minneapolis

— The Norwegian Church of Our Saviour, Rev. J. W. Preus, pastor, has paid off its debt.

MISCELLANY

— Hartwick Seminary is to have a set of Crowell apparatus for practical experiments in physics, which cost $350. This was made possible by the generosity of H. D. Sill, M.D., who, as a Christian physician, although not a Lutheran, is deeply interested in the education of young people.

— A mission is about to be founded at Cohoes, N. Y., under the auspices of the General Synod.

— The corner stone of the new edifice of the Lutheran Church at Manorton, which is to replace the one destroyed by fire last fall, was laid on April 13 with appropriate ceremonies. Rev. W. H. Stutts is pastor of the church.

— A beautiful Gothic church edifice, costing, with furnishings, $35,000, was dedicated March 2 by Grace Church, Royersford, Pa., Rev. J. F. Kramlich, pastor.

— St. Luke's Lutheran Church of York, Pa., was consecrated on April 13. Revs. J. A. Singmaster, D.D., H. H. Weber, T. T. Everett, D.D., and Clinton E. Walter, D.D., assisted the pastor.

— St. Peter's Lutheran Church of Highspire, Pa., Rev. M. L. Deitzler, pastor, was dedicated on April 20.

— The First Church, Altoona, Pa., Rev. O. C. Roth, pastor, recently canceled its debt of $12,000. The property is worth $85,000.

— Grace Lutheran Church, Scranton, Pa., Rev. Luther H. Waring, pastor, consecrated its beautiful new edifice on March 2.

— Immanuel Lutheran Church, Norwood, Pa., Rev. A. B. B. Van Ormer, pastor, will build an addition to its edifice to cost $2500.

— The Lutheran Church at Clearfield, Pa., has received a bequest of $2000 from the late Captain McGaughey.

— The organization of another Lutheran Church at Cumberland, Md., has been undertaken by Rev. T. J. Yost.

— A Lutheran Church has been organized in the growing city of Portsmouth, Ohio, and for the present is under the care of Rev. J. M. Wenrich, the secretary of the District Synod of Ohio.

— The Swedish Lutheran Church in Nyman, Iowa, was destroyed by fire. The loss was about $14,000.

— The Alumni Association of Gustavus Adolphus College, St. Peter, Minn., is planning the erection of a suitable auditorium, and the plan is now well under way.

— The Northwood Deaconess Hospital and Home Association has been organized to found and maintain a deaconess hospital at Northwood, N. D.

— The Lutheran Church at Los Angeles, Cal., Rev. H. J. Weaver, pastor, on March 16 raised by subscription a fund to liquidate its debt of about $2000.

— The foundation is being laid for the Norwegian Synod new Orphans' Home at Parkland, Wash.

"In a land of sunshine."

Colorado, Utah, Arizona and Mexico

Contain marvelous scenery, great varieties of climate and wonders that all should see. The way to reach them is by the New York Central Lines. For a copy of Four-Track Series No. 3, "America's Summer Resorts," send a 2-cent stamp to George H. Daniels, General Passenger Agent, Grand Central Station, New York; or send 5 cents for a sample copy of the "Four-Track News," a beautifully illustrated monthly magazine of travel and education.

Luther League Badges

FOR EVERY

LUTHER LEAGUER

Clasp Pins, Stick Pins or Buttons can be Furnished in Solid Gold, Rolled Gold or Gilt at the following prices:

Solid Gold	**$1.00**
Rolled Gold	**.50**
Gilt	**.25**
With Hanger	**.50 extra.**

WATCH CHARMS, with LUTHER LEAGUE EMBLEM both sides,

CAN BE FURNISHED AS FOLLOWS:

Solid Gold, $5.00. **Rolled Gold, $2.50.**

DISCOUNTS:

1 Dozen Lots, 20%. **2 Dozen Lots, 25%.**
50 or over, 33⅓%.

ADDRESS ALL ORDERS TO

LUTHER LEAGUE REVIEW,

P. O. BOX 876, N. Y.

Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Loca Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

OFFICERS

Wm. C. Stoever, - - - - - - President,
727 Walnut St., Philadelphia, Pa.

C. G. Grauer, - - - - - Ass't Gen'l Sec'y,
732 Ellicott St., Buffalo, N. Y.

John F. Dinkey, - - - - - - Treasurer,
14 Ave. B, Vick Park, Rochester, N. Y.

Rev. C. K. Hunton, - - - - Statistical Sec'y,
440 So. 18th Street, Columbus, O.

Rev. Chas. L. Fry, - - - - - Literary Sec'y,
1920 No. 7th St., Philadelphia, Pa.

Rev. Geo. H. Schnur, - - - - Asst. Literary Sec'y,
269 So. Paint St., Chillicothe, O

Executive Committee

Composed of the President, General Secretary, Treasurer and the following members:

E. F. Eilert, - - - - - - New York, N. Y.
John F. Dinkey, - - - - - Rochester, N. Y.
Rev. S. G. Weiskotten, - - - - Brooklyn, N. Y.
Rev. L. L. Smith - - - - - - Strasburg, Va.
Charles Steele, - - - - - - Sunbury, Pa.
F. A. Hartranft - - - - - Philadelphia, Pa.
Rev. Luther M. Kuhns, - - - - - Omaha, Neb.
Cornelius Eckhardt, - - - - Washington, D. C.
Rev. J. A. M. Ziegler, D D., - - - Cincinnati, O.
M. C. Olsen, - - - - - Chicago, Ill.

All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

Finance Committee

F. A. Hartranft, - - - - - Philadelphia, Pa.
J. M. Rommel, - - - - - Philadelphia, Pa.
J. F. Dinkey, - - - - - - Rochester, N. Y.
T. W. Reinbrecht, - - - - Utica, N. Y.
Louis Van Gilluwe, - - - - Asbury Park, N. J.

Publication Committee

William C. Stoever, - - - Philadelphia, Pa.
E. F. Eilert, - - - - - New York City, N.Y.
F. H. Wefer, - - - - - New York City, N. Y.
E. A. Miller, - - - - - Philadelphia, Pa.

Literature Committee

Rev. C. L. Fry, - - - - - Philadelphia. Pa.
Rev. G. H. Schnur, - - - - Chilicothe, O.
Rev. A. E. Renn, - - - - - Urbana O.
H. W. Bikle, - - - - - Pittsburgh, Pa.
Miss M. King, - - - - Buffalo, N. Y.

STATE LEAGUES

Luther League of New York State.
Pres., Geo. D. Boschen, - - - New York.
Cor. Sec'y, Rev. M. J. Bieber, - Binghamton.

Luther League of Pennsylvania.
Pres., A. Raymond Bard, - - - Reading.
Cor. Sec'y Horace W. Bikle, - - Pittsburgh.

Luther League of Kansas.
Pres., Rev. E. F. W. Pihlblad, - - Lindsborg.
Sec'y, Miss Margaret Maxwell, - - Topeka.

Luther League of New Jersey.
Pres., T. Clem. Beck, 44 Savre St., - Elizabeth.
Cor. Sec'y, Miss Augusta Neubeck, Elizabeth.
46 De Hart Place.

Luther League of Illinois.
Pres., Prof C. O. Solberg, - - - Rockford.
Sec'y, Miss May C. Melander, - - - Elgin.

Luther League of Ohio.
Pres., Rev. F. W. E. Peschau, D.D., - Miamisburg.
Sec'y, Rev. C. F. Steck, - - - - Springfield.

Luther League of Wisconsin.
Pres., Rev. Th. Eggen, - - - Madison.
Sec'y. Miss Lillian L. Frick. Milwaukee.

Luther League of Indiana-Kentucky.
Pres., Rev. W. Ira Guss, - - - Elwood, Ind
Cor. Sec'y, Miss Gertrude Tangeman, - - - Richmond, Ind.

Luther League of Iowa.
Pres. Rev. S. R. Elson, - - Iowa City.
Sec'y, Rev. O. G. U. Siljau, - - Northwood

Luther League of Nebraska.
Pres., Rev. Luther M. Kuhns, - - Omaha.
Cor. Sec'y, Miss Margaret Pierson, - - Lincoln.

Luther League of So. Dakota.
Pres., J. G. Berdahl, - - - - - Canton
Cor. Sec'y, Chr. O. Berdahl, - - - Garretson.

Luther League of Minnesota.
Pres., Rev. A. J. D. Haupt, - - - - St. Paul.
Cor. Sec'y, Herbert Anderson, Minneapolis.

District Leagues in States Not Organized

Luther League of Central Connecticut.
Pres., C. F. Gutbrod, - - - - - New Haven.
Cor. Sec'y, Miss Signi Isakson, - - New Haven.

Luther League of Newberry County, S. C.
Pres., R. C. Counts, - - - - - Prosperity.
Sec'y, Grace Bedenbaugh, - - - - Pomaria.

Luther League of the South Atlantic Coast Region.
Pres., Rev. R. C. Holland, D.D., - Charlotte, N. C.
Cor. Sec'y, Julian Smith, - - Charleston, S. C.

Luther League of Red River Valley.
Pres., Prof. E. D. Busby, - - Moorhead, Minn.
Sec'y, Prof. H. H. Aaker, - - Moorhead, Minn.

NEW YORK STATE

— The Executive Committee of the Luther League of New York State has decided to omit the regular State Convention this year. This is done in order to secure as large a delegation as possible to the national convention and to avoid the extra expense of sending delegates to two conventions.—Geo. D. Boschen, President.

New York City

— The Luther League of New York City held its regular bimonthly meeting at the Church of the Atonement, 140th street and Edgecombe avenue, on Thursday evening, April 17. There were about 50 delegates present. An invitation from the Brooklyn Central Luther League to visit them on Monday, April 28, for the purpose of becoming better acquainted with one another and to increase interest in the work was unanimously accepted. A committee of three was appointed to co-operate with a similar committee from the Choral Union to control its affairs for one year from May 1. President Runyon was instructed to select three delegates to the Twin City National Convention. Every one takes kindly to a summer convention and the prospects are bright for a large delegation from New York City, as evidenced by the reports of the members. Many vacations will be planned accordingly. The next delegates' meeting will be held at the First English Lutheran Church, Mt. Vernon, on Friday, June 27.

— The Young People's Society of Gustavus Adolphus Church, Rev. Mauritz Stolpe, pastor, entertained the Luther League of St. James at its social meeting on Friday evening, April 18. The meeting was in charge of Mr. Chas. O. Wilson, president of Gustavus Adolphus Society, who cordially welcomed the visiting league. A fitting response was made by Mr. I. S. Runyon,, president of St. James' League. After an excellent musical programme speeches

were made by Pastor Stolpe and by Mr. A. G. Rudwall, who is the oldest member of Gustavus Adolphus Society and who was formerly a member of St. James' Sunday school. Refreshments were served and the meeting concluded with prayer and the singing of the Luther League Rally Hymn.

— The Junior Luther League of St. Paul's Church, Rev. John A. W. Haas, pastor, tendered a reception to the catechumens of 1902 at their Church on Tuesday evening, April 22. A large attendance and an enjoyable evening rewarded their efforts.

Brooklyn

— The Luther League of Brooklyn entertained the New York City League at a meeting at the Church of the Redeemer, Rev. S. G. Weiskotten, pastor, on Monday evening, April 28. A complete report will be given in the next issue.

— The Luther League of St. Paul's Church, South Fifth and Rodney streets, Rev. Dr. Hugo W. Hoffman, pastor, has admitted to its membership 50 of the newly confirmed. The enrollment is now 230. Alternate business and social meetings are held fortnightly and are well attended. The League is doing much charitable work. The proceeds of a recent entertainment, amounting to $175, were donated to the German Hospital. The members are interested in the REVIEW, and are taking an active interest in religious education. The officers are: Pres., Joseph C. Hecker; vice-pres., Anthony E. Wills; sec., J. G. Ernst; fin. sec., Miss Augusta M. Gross; treas., Miss Minnie Himmelrich.

Rhinebeck District

— The next district convention will be held on Tuesday, May 13, at St. John's Church, Hudson, Rev. Paul W. Koller, pastor. Three sessions will be held and a most excellent programme has been provided. One of the features will be a "toast list" to be given at the dinner hour, which will include the address of welcome and the response.

— The Luther League of the church at West Camp, Rev. A. S. Hain, pastor, has elected the following officers: Pres., H. C. Cowen; vice-pres., Lewis Fingar; rec. sec., Alton Youngs; cor. sec., Miss Anna L. Brown; treas., Winne Finch; organist, Mrs. A. S. Hain; assist. organist, Miss Lodema Magee.

NEW JERSEY

— A meeting of Lutheran young people of the State was held at the Church of the Holy Trinity, Elizabeth, Thursday evening, May 1, under the auspices of the Luther League of New Jersey. The object is to strengthen and extend the league. A full report will be published next month.

20,000
CHURCHES
Lighted by the FRINK System of Reflectors with Electric, Gas, Welsbach, Acetylene or Oil. LICENSED to manufacture electric and combination gas and electric fixtures. Send dimensions for estimate.
I. P. FRINK, 551 Pearl Street, NEW YORK.

ESTABLISHED 1842.
STIEFF PIANOS
STRICTLY HIGH GRADE.
PRIZE MEDALS:—Centennial, 1876; Paris, 1878; Atlanta, 1881; New Orleans, 1884-85; World's Fair, Chicago, 1893.
CONVENIENT TERMS.
Catalogue and Book of Suggestions cheerfully given. Pianos of other makes to suit the most economical.
CHARLES M. STIEFF,
Warerooms: 9 N. Liberty St. Factory: Block of East Lafayette Avenue, Aiken and Lanvale Sts., Baltimore, Mary'and.

PENNSYLVANIA

— The next convention of the Luther League of Pennsylvania will be held at Lewistown on October 30 and 31 next.

York Central

— A Junior Luther League is contemplated in the Lutheran Church at Rockey, Rev. H. C. Salem, pastor.

Williamsport Central

— The annual Washington Memorial service in St. John's Church, Northumberland, Rev. C. R. Botsford, pastor, was under auspices of the Luther League. The local G. A. R. post was represented. The address was delivered by Rev. J. M. Reimensnyder, D.D., of Milton, whose theme was "Great Men and Our Country; or Washington, Lincoln and McKinley."

Galesburg Central

— The Luther League of the First Church, Greensburg, is being reorganized and reconstructed so as to conform more nearly to the model type and increase its efficiency.

Somerset Central

— The Luther League of the church at Everett, Rev. G. G. M. Brown, pastor, is reported in a most flourishing condition, well officered and very active in its support of the church.

Pittsburgh Central

— The Luther League recently organized in the church at Duquesne, Rev. W. Ira Guss, pastor, continues to grow, new members being added at each business meeting. At the last meeting, which was held at the home of the pastor, Mrs. Guss was presented with a beautiful chair as a birthday gift.

— The semiannual convention of the Pittsburgh Central will be held in Grace Evangelical Lutheran Church Spring Garden avenue, Allegheny, Pa., Rev. G. I. Lenker, pastor, on Tuesday, May 20. There will be two sessions, one at 2 and the other at 8 p.m. Each society of all Lutheran churches in this vicinity is entitled to two delegates. It is desired that all be well represented, not only by delegates, but also by visitors as well.

— Preparations for the coming convention of the Pittsburgh Central are being rapidly completed by the Junior Luther Luther League of Grace Lutheran Church, Allegheny, Rev. G. I. Lenker, pastor. This league has the honor of being the first Junior society to entertain the Central, and its convention promises to be a successful one, for an excellent programme has been prepared. The league has recently elected

the following officers: Pres., Miss Katie Goetzinger; vice-pres., Miss Lena Ludwig; sec., Miss Matilda Muetler; treas., Herbert McKeown; librarian, Miss Augusta Eichenberg; assistant, Miss Lizzie Neuss.

ILLINOIS

— The Luther League of St. Matthew's Church, Chicago, Rev. George P. Kabele, pastor, has taken up the Reading Course.

— On March 31 the fourth number of the lecture course, under the auspices of the Young People's Society of Immanuel Church, Chicago, was held. The lecture was delivered by President F. L. Sigmund of Carthage College, and was entitled "Individuality, or Loyalty to Self."

— The Young People's Society of the Swedish Church at Gibson, recently organized with 20, has now more than 30 members. It has subscribed $100 to the fund of $1000 to be raised to build a basement to the church.

— The Young People's Society of the Lutheran Church at Liberty, Rev. A. F. Dresel, pastor, numbers 23 members. The Luther League Topics have been adopted by the society and the members are much interested in the study of them.

IOWA.

— A Luther League is about to be organized in Trinity Church, Sioux City, Rev. C. Rollin Sherck, pastor.

— The young people of the Danish Luthern Church, at Elk Horn, Rev. P. S. Vig, pastor, are contemplating the organization of a Luther League.

MINNESOTA

— The seventh semiannual convention of the Red River Valley Central League was held February 22-24 in Trinity Church, Moorhead, Rev. G. A. Larson, pastor. Such practical subjects as the relation of young people to the "Lord's Day," the "Lord's House" and the "Lord's Work" were treated in well prepared papers, and earnestly discussed. At one of the sessions Rev. G. H. Trabert, D.D., president of the Synod of the Northwest, delivered a stirring address on "The Need of Young Men for the Ministry."

— A rally of Lutheran young people's societies was held in St. John's Church, Seventeenth street and Chicago avenue, Minneapolis, recently, under the auspices of the Extension Committee of the Twin City Central Luther League. A very excellent musical programme was rendered and a stirring address was delivered by Rev. F. E. Jensen of St. Paul.

— Nearly 300 young people, members of the Luther League, were in attendance at a rally held recently at Memorial English Church on West Sixth street, St. Paul. A special car brought a large delegation from Minneapolis. Mr. S. H. Holstad, president of the Minneapolis League, delivered an address urging cooperation in furthering the interest of the Church in the Twin Cities. The meeting was opened with a Scripture reading and a short prayer service conducted by Rev. A. J. D. Haupt. Nels Johnson of Minneapolis presided.

GORHAM M'F'G CO.
Silversmiths,
BROADWAY AND 19th ST., NEW YORK.

Lecturns,
Pulpits,
Crosses.

Communion
Silver.

MEMORIAL - TABLETS,
STAINED GLASS, ETC.

SOUTH DAKOTA

— The Luther League of South Dakota will hold its fifth annual convention at Garretson May 23, 24 and 25. All Lutheran Young People's Societies are requested to send delegates. Address all communications to Chr. O. Berdahl, Garretson, S. D.

MISCELLANEOUS

— The Lutheran Ministeral Association of Troy, N. Y., at a recent meeting adopted the following: "*Resolved*, That in the judgment of this association the time has arrived when it is highly desirable that the young people of our various congregations should be organized along more distinctlvely denominational lines, and to this end we recommend the organization of local Luther Leagues as rapidly as deemed expedient."

— Trinity Church, Stoutsville, Ohio, Rev. J. M. Wenrich, pastor, has organized a Luther League with 43 members.

— The Young People's Society of Rev. A. C. Kleinlein's congregation, Evansville, Ind., is having the pipe organ of the church repaired and new registers added. It will be rededicated soon, on which occasion the cantata, "Koenig David," will be rendered.

— On Sunday, February 23, a Luther League with 23 charter members was organized in St. Mark's Church, Emporia, Kan., Rev. H. Zimmerman, pastor.

Reduced Rates to Los Angeles

Via Pennsylvania Railroad, on Account of Convention of Federation of Women's Clubs.

On account of the Convention of Federation of Women's Clubs, to be held at Los Angeles, Cal., May 1 to 8, the Pennsylvania Railroad Company will sell special excursion tickets from all stations on its line, to Los Angeles and return, at reduced rates.

Tickets will be sold from April 19 to 26, inclusive, and will be good to return until June 25, when properly validated.

For specific rates, routes and conditions of tickets apply to ticket agents.

MÖLLER, Builder of Church, Sunday School, Concert and Parlor Pipe Organs.
HAGERSTOWN, MD.

Daily Bible Readings

May 6. Rogate—Mark 16: 14-16; Rom. 5: 1-2.
Monday—Genesis 9: 13-29.
Tuesday—Numbers 33: 51-56.
Wednesday—Isaiah 11: 11-18.
Ascension Day—Mark 16: 14-20.
Friday—Zephaniah 3: 8-20.
Saturday—Matthew 28: 18-20.

May 11 Exaudi—Acts 8: 26-39.
Monday—Genesis 1: 1-3.
Tuesday—Ezekiel 37: 1-8.
Wednesday—Joel 2: 27-32.
Thursday—John 14: 17-31.
Friday—John 15: 20-27.
Saturday—Acts 2: 37-47.

May 18. Pentecost—Acts 2: 1-13.
Monday—I Samuel 16: 1-23.
Tuesday—Nehemiah 1: 1-11.
Wednesday—Isaiah 2: 1-22.
Thursday—Haggai 2: 20-23.
Friday—Romans 11: 33-36.
Saturday—John 3: 1-16.

May 26. Trinity Sunday—II Chron. 20: 14-30.
Monday—Genesis 12: 1-5.
Tuesday—Exodus 13: 1-10.
Wednesday—I Kings 2: 1-11.
Thursday—Psalm 119: 9-16.
Friday—Isaiah 55: 1-13.
Saturday—Revelation 22: 16-21.

June 1. I Trinity—I Peter 1: 22-25.
Monday—Genesis 6: 1-8.
Tuesday—Genesis 41: 25-36.
Wednesday—Daniel 1: 1-21.
Thursday—Matthew 10: 1-15.
Friday—Acts 17: 22-34.
Saturday—Romans 16: 1-27.

June 8. II Trinity—Luke 24: 45-48.
Monday—Matthew 28: 19-20.
Tuesday—Matthew 26: 26-30.
Wednesday—John 3: 1-17.
Thursday—Romans 1: 14-17.
Friday—Galatians 5: 1-9.
Saturday—Ephesians 2: 1-22.

June 15. III Trinity { Acts 22: 14-16. / I Corinthians 10: 16.
Monday—Deuteronomy 32: 1-6.
Tuesday—I Kings 9: 1-9.
Wednesday—Ecclesiastes 3: 1-15.
Thursday—Ezekiel 13: 1-16.
Friday—Matthew 10: 32-38.
Saturday—Romans 13: 1-14.

June 22. IV Trinity—II Timothy 1: 13-14.
Monday—Isaiah 40: 1-8.
Tuesday—Ecclesiastes 7: 1-6.
Wednesday—Isaiah 59: 1-8.
Thursday—Proverbs 23: 29-32.
Friday—I Corinthians 8: 1-13.
Saturday—James 5: 16-20.

June 29. V Trinity—I Corinthians 9: 24-27.
Monday—Genesis 6: 1-22.
Tuesday—Numbers 16: 23-35.
Wednesday—I Samuel 2: 12-17.
Thursday—Matthew 26: 47-56.
Friday—Acts 8: 9-24.
Saturday—Acts 24: 24-27.

A Fine Issue

The May number of *The Delineator* is the third of the great spring issues in both fashion and literary features and is the most notable of the season. With the many artistic designs for garments for late spring wear come advance summer fashions from the hands of eminent designers, and in attractiveness these styles have probably never been surpassed. An article of especial interest at this season is on graduation dresses. Two very pictorial as well as practical subjects are Animal Photography and Basket Ball.

Luther League Supplies

Luther League Topics.

These are the most complete yet issued for use at young people's devotional meetings. Contain scriptural references, illustrations, and suggestions, both biblical and historical. Lessons refer to the Gospel for each Sunday.

Issued Quarterly—Dec., Mar., June and Sept.

1 copy,	1	year,	cash	in	advance..... 10 cents
25 copies,	1	"	"	"	.....$1.75
50 "	1	"	"	"	..... 3.50
75 "	1	"	"	"	..... 5.00
100 "	1	"	"	"	..... 6.00

Luther League Reading Course.

Adopted by the Luther League of America at the Chicago Convention.

First Course.

1. Lutheran Manual, Remensnyder. 2. Schoenberg Cotta Family, Mrs. Rundel Charles. 3. Way of Salvation, Gerberding. 4. Praying and Working, Stevenson. 5. Lutheran Foreign Missions, Lauray.

Price $3.50, expressage prepaid, or sent free for 15 new subscribers to the Review at 50 cents each.

Second Course.

1. Life of Luther, Wackernagel. 2. Spener and Francke. Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4 Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolf

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the Review at 50 cents each.

Third Course.

1. Conversion of India, George Smith. 2. Sacred Meditations, Gerhard. 3. The Common Service, Scheele. 4. Martin Luther, Jacobs. 5. The Deaconess Calling, Wacker.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the Review at 50 cents each.

Fourth Course.

1. Elements of Religion, Jacobs. 2. The Golden Altar, Seiss, 3. Gustavus Adolphus, Fletcher. 4. Luther on Education, Painter. 5. The Life of Christ, Stalker.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the Review at 50 cents each.

Luther League Hymnal.

Containing 250 Hymns; Opening and Closing Services, Psalms and Collects.

Bound in Cloth, with music, - - 60 cents.
" " words only, - - 20 cents.

Luther League Rally Hymn.

In English or German.

With Music, - - - 60 Cents per Hundred.

In great demand for Conventions, Quarterly meetings of Locals or District Leagues and other gatherings. They are cheap if you use them but once.

Luther League Badge.

Every Leaguer should wear a badge. This is the official badge adopted by the Luther League of America. Designed from Luther's Coat of Arms.

PRICES.

Pin or Button,	Solid Gold	$1.00
" "	Rolled Plate	.50
" "	Gilt	.25
Watch Charms,	Solid Gold	5.00
" "	Rolled Gold	2.50

Any of the above make suitable birthday gifts. Discounts to Leagues when ordered in quantities.

Cash must invariably accompany all orders and should be addressed to the

LUTHER LEAGUE REVIEW,
P. O. Box 876,
New York, N. Y

Give What You Have

People say to me: "Well, what can I do for the crowd? I haven't anything. I cannot preach, and I have no gift." Well, will you give the Master what you have? I well remember in some special services some years ago at home a woman came to me at the close of the first Sunday morning service and said: "Oh, I would give anything to be in this work actively and actually. I would give anything to have some living part in the work which is going on here next week in winning men and women for Christ, but I don't know what to do." I said: "My sister, are you prepared to give the Master the 'five loaves and two fishes' you possess?" She said: "I don't know that I have five loaves and two fishes." I said: "Have you anything which stands out at all in your life? Have you anything you have used in any way specially?" No, she didn't think she had. "Well," I said, "can you sing?" "Well, yes," she said, "I sing at home, and I have sung before now in an entertainment." "Well, now," I said, "come away. Let us put our hands on that. Will you give the Lord your voice for the next ten days? You shall settle with Him at the end as to what you do then, but will you let the Master have your voice for the next ten days?" She said: "I don't think I can." I said: "You can sing at an entertainment—can't you sing in order to fill hungry men?" She said: "I will." And I shall never forget that Sunday evening I asked her to sing, and she sang. She sang a Gospel message with the voice she had, feeling that it was a poor, worthless thing, and that night there came out of that meeting into the inquiry room one man. I had been staying with that man within the last three months. That man said to me afterward that it was the Gospel that was sung which reached his heart; and from that day to this—that is now 11 or 12 years ago—that man has been one of the mightiest workers for God in that city and that country I have ever known. How was it done? A woman gave the Master what she had, and He put His hand upon it and blessed it, and then she had to take it, and used it, and the harvest was reaped right there, and has been going on ever since. Will you give Him what you have? You business man, you have business ability. Oh, that the business in the Church of Jesus Christ would bring to bear upon the things of God the same business capacity they put into their own affairs all the days of the week! Will you give what you have to the master?—*Selected.*

A True Man

Irving says: "A cunning man is never a firm man, but an honest man is; a double minded man is always unstable; a man of faith is firm as a rock. I tell you there is a sacred connection between honesty and faith: honesty is faith applied to worldly things, and faith is honesty quickened by the Spirit to the use of heavenly things."

It was a remark of John Hunter that "there never was a man who wanted to be a great man who ever was a great man; for great men have endeavored always to do some great action that seemed to tend to some great good, and the effect made them great. Wanting to be great is vanity without power."

By putting pieces of pulpy paper underneath a hydraulic press you can make them as hard as iron. So the pressure of a great purpose consolidates and strengthens faculties which without would be flaccid and feeble. Men with fixed purposes are strong men. We would not undertake to build a house without a plan; no more should we undertake to build character without plan or purpose.—*Selected.*

A prominent New York preacher says: "The longer I live in New York the more I am impressed with the comparative indifference of its population to either eloquence or learning in the pulpit and the crying awful need of patient, faithful pastoral service." Or, putting it in another form, the need of the hour is personal work, individual contact with souls and to make this kind of work count, the pastor must have helpers. Which ever way we turn, the deaconess and lay helpers question confronts us.—*The Lutheran.*

Gettysburg and Washington

The battlefield of Gettysburg, and the National Capital in all the glory of its spring freshness, are attractions so alluring that few would feel like refusing to visit them. It is to place these two attractions within easy reach of every one that the Pennsylvania Railroad Company announces a tour over the interesting battlefield, through the picturesque valleys of Maryland, and an entertaining stay at Washington.

The tour will leave New York at 8.00 a.m., and Philadelphia 12.20 p.m., Saturday, May 17, in charge of one of the company's tourist agents, and will cover a period of six days. An experienced chaperon, whose especial charge will be unescorted ladies, will accompany the trip throughout. Round-trip tickets, covering transportation, carriage drives and hotel accommodations, will be sold at the *extremely low rate* of $22 from New York, $21 from Trenton, $19 from Philadelphia, and proportionate rates from other points.

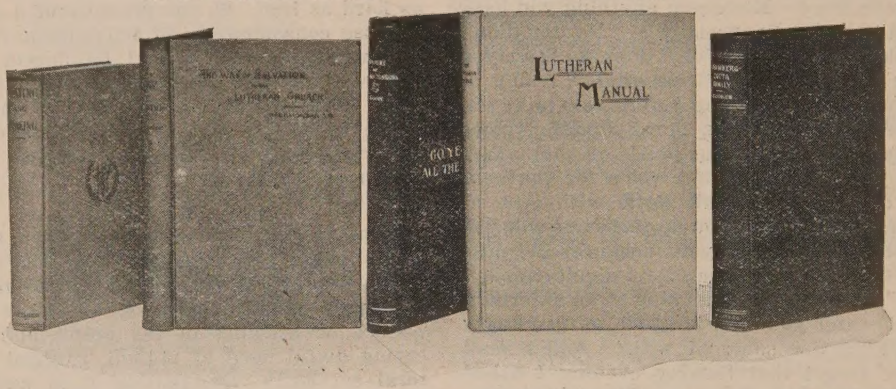
For itineraries and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 4 Court street, Brooklyn; 789 Broad street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

FREE FOR 15 SUBSCRIBERS

to the LUTHER LEAGUE REVIEW,
At 50 Cents Each.

The Books of the First

Luther League Reading Course



THE WAY OF SALVATION IN THE LUTHERAN CHURCH. | LUTHERAN MANUAL.

PRAYING AND WORKING. | LUTHERAN FOREIGN MISSIONS. | SCHONBERG-COTTA FAMILY

You ought to have these Books in your Library

OR THE LIBRARY OF YOUR LUTHER LEAGUE OR SUNDAY SCHOOL.

Price of the Five Books, - - - - $3.50

Express or Postage Paid.

They will be sent free, express or postage paid, on receipt of $7.50, for 15 subscribers to the Luther League Review.

ADDRESS

Luther League Review, P. O. Box 876, N. Y.

Our Junior Leagues

[Address All Communications to Rev. C. E. Haupt, D.D., Lancaster, Pa.]

Dates for May

May 4, 1521. Luther, returning from the imperial Diet at Worms, was seized by friends and taken into Wartburg Castle.

May 23, 1498. Death of Girolamo Savonarola, a noted preacher and moral and political reformer at Florence, Italy.

May 26, 1521. Martin Luther was put under the official ban of the "Holy Roman Empire."

May 28, 1577. The first edition of the Formula of Concord was finished.

May 30. (Wednesday.) Memorial, or Decoration Day.

How many of our Juniors can explain the meaning of the above five dates?

From all directions is brought the cheering news of large accessions to the ranks of the Church from the efforts of the Juniors and the classes of the Sunday schools. The Lutheran Church grows apace.

There are many objects in which our Juniors may take part. The most important are those in which the great Lutheran Church is engaged; her institutions of learning, her missionary activity and her works of charity. There are also those of a local nature, connected with the congregation, or community in which the League is working. Among these may be mentioned the schools of the congregation, the missions, work among the unchurched classes of the neighborhood, the local Bible society, work among the poor, the aged, the orphaned, the outcast, the sick in hospital and the like.

The success of all these efforts results from each one doing his own personal duty willingly, faithfully and punctually.

How the Lutheran Church is spreading, and how the Rally Hymn is being sung by her Leagues from Georgia to Oregon!

A number of noble bequests have recently been made by members of the Lutheran Church toward the colleges, orphanages and hospitals under our care.

"The saloon is being spoken of as 'the poor man's club.' Well, yes! It is the club that knocks out his earnings, pounds his clothes into rags, breaks the window lights in his home, bruises the heart of his wife, flails the backs of his children, and thus beats out any spark of humanity he may have had; any quality, or character, any thought for the soul—or any desire for heaven. O friend! Why or for what do you want such a club?"—*Rochester, N. Y., Presbytery News.*

Liberality is a personal question. It is not how much we have given in amount, but how large a share of all that we have had to give and how much modestly and willingly we have given it all for Christ.

Do our Juniors all know why there are five colors in our beautiful badge? Who can explain them?

President Lincoln used to say that he learned the mastery of the English language by the careful use of the Holy Bible and "Pilgrim's Progress."

It is noble to attend the services of your Church, to do active Sunday school work, to attend the week day meetings. Church-life, like columns of figures, forests, or armies, is made of units. Each loyal attendant and worker counts for one.

We know of a Senior society which offers a reward to each of two Juniors, a girl and a boy, most deserving it by good behavior, attendance and work during the next three months.

Each Junior League might easily have a library, if each member would bring one proper book and allow it to be "passed around," week by week, to other members. Such an arrangement could readily be made, if placed in charge of one systematic person.

How much has your League grown during the last year? Have you cultivated its increase? Have you watered it by your prayers?

The Apostle St. Paul observed the Festival of Pentecost. Read Acts 20: 16.

Perhaps your League work can best be done by separating it into departments and giving each its due portion of the time.

Memorizing Scripture is a useful part of Junior work. Slips containing references to be committed might be distributed and a record kept of each. Then when these are ready they might be recited by the young members at the meetings. The same use of short poems, etc., may be made.

The time of May is rich in suggestions. Its holy days are the four Sundays, falling on the 4th, 11th, 18th and 25th. Of these the last two are called Whitsunday (Pentecost) and Trinity Sunday. Thursday, the eighth day of the month, being exactly 40 days after Easter, is the festival of the Ascension of our Lord to heaven, one of the most glorious facts that it is possible for man to commemorate on earth.

Juniors are the May-blossoms of the Church. May they all complete their lives by patient continuance in well doing.

Home and Flowers is unique among periodicals—covering a new field. It seeks to make the world beautiful, and it teaches a nobler conception of life and success—how to make the most of wha tone has. Every family needs it, and once introduced into a home our magazine becomes a permanent and welcome monthly visitor.

STECK

"THE OLD RELIABLE"

45 YEARS BEFORE THE PUBLIC.
PERFECT WORKMANSHIP.
MARVELOUS DURABILITY.
RICH, FULL TONE.
FINE SINGING QUALITY.
DELIGHTFUL TOUCH.
INDEPENDENT IRON FRAME PAT.
IMPROVES WITH USE.

PIANOS

GEORGE STECK & CO., M'f'rs,

No. 136 FIFTH AVE., - - NEW YORK.

New Edition Now Ready.

A BOOK

that every

LUTHERAN

should have.

The LUTHERAN MANUAL.

The FIRST BOOK of the Luther League Reading Course.

Bound in Handsome Cloth.

Sent, postpaid, to any address on receipt of $1.00.

BOSCHEN & WEFER CO.,
PUBLISHERS,
131 Liberty Street, NEW YORK.

89

Fastest Trains Shortest Line

THE Union Pacific for Western Points. The following needs no comment:

Missouri River to		
Salt Lake City	10	HOURS Quicker than any Other Line
San Francisco	15	
Portland	15	
Missouri River to		
Salt Lake City	194	MILES Shorter than any Other Line
San Francisco	268	
Portland	258	

Detailed information cheerfully furnished upon application.

E. L. LOMAX,
General Passenger and Ticket Agent,
OMAHA, NEB.